

Division 1

Section 7

No. 1

RESERVE
STORAGE



THE MISSIONARY HERALD

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AUGUST, 1876

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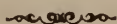
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THE MISSIONARY HERALD.

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A BLOODLESS REVOLUTION.

BY REV. JOSEPH K. GREENE, CONSTANTINOPLE.

FOR weeks the intelligent Mohammedans of Constantinople have felt that the Turkish Government was on the brink of ruin, and have been casting about for relief. Strange to say, the Mohammedan clergy have been among the leaders in attempts to save the country. Their first step was to secure the removal of the previous Grand Vizier, Mahmoud Pasha, whom they regarded as the tool of the Russians and a traitor to his country. The manifestations which they made about three weeks ago, to bring about the deposition of the Grand Vizier, produced great excitement and alarm, because the real motive of the Mohammedan clergy was not understood. The new Grand Vizier, and the able ministers of state associated with him, appear to have fully resolved to carry out the measures deemed necessary to save the empire, and on Monday last, May 29th, the Grand Vizier, and Midhat Pasha, the leading member of the Grand Council of State, and, indeed, the real leader in all this movement, formally proposed these measures to his Majesty the Sultan for acceptance. The Sultan, instead of listening to these high personages, drove them from his presence, and declared, it is said, that he would recall the recently deposed Grand Vizier, Mahmoud Pasha. We have as yet no official information respecting the propositions made to the Sultan, but from the statements of Turkish papers it is understood that it was proposed to establish a substantial form of constitutional government, with a national assembly composed of representatives elected by the people of all the communities in the empire, with ministers of state no longer dependent for their official existence on the will of the Sultan or the caprice of his harem, but responsible to the national assembly, and, finally, with a fixed and moderate civil list for the sovereign.

It appears to have been anticipated that these proposals would be rejected by the Sultan, and all steps were fully resolved upon in view of such an event. Whatever these steps were to have been, the knowledge of them must have been confined to a very few high personages, and must have been resolved upon with wonderful dispatch and secrecy; for if a breath concerning the intended

treason had got abroad in the city, the authors and participants in it would have immediately lost their lives. So well laid, however, were their plans, and so immediate and complete was the coöperation of the Mohammedan clergy, the army, and the navy, that without a single miscarriage the whole programme of the ministers was speedily carried out.

As soon as the Grand Vizier and Midhat Pasha left the presence of the Sultan, they repaired to the ministry of war in old Stamboul, and there met not only the other ministers of state but also the leaders of the Mohammedan clergy and some Christian officials. It is said that the Greek and Armenian Patriarchs were invited to send clerical representatives to the Council assembled at the ministry of war, but both declined, being afraid to have anything to do with the movement. The first act of the ministers was formally to inquire of the Sheikh ul Islam, the ecclesiastical head of the Mohammedans, whether in certain contingencies it is lawful to dethrone the Sovereign of the Osmanlies and the successor of the Prophet. To this inquiry the Sheikh ul Islam replied, that in certain contingencies it is lawful thus to do. Having obtained this *fatwa*, or legal opinion of the highest ecclesiastical authority, that the Sovereign may be dethroned for cause (a mere form, but deemed essential), the ministers at once prepared to proclaim as Sultan, Murad Effendi, the eldest son of Abdul Mejid, the previous Sultan. According to Turkish law and custom the succession passes to the eldest male member of the imperial family. Murad Effendi was, therefore, the rightful heir to the throne. The Sultan Abdul Aziz, however, has been using every means in his power to secure the succession to his own son, and for seventeen years Murad Effendi has been virtually a prisoner in the palace. He is now thirty-six years of age, is of fine appearance, good mind, and a benevolent disposition, and has occupied the period of his retirement with study.

It was now near midnight of Monday. The ministers, having completed their preparations, dispatched Redif Pasha, the president of the council of war, with eight battalions of troops, to surround the palace of the Sultan on the land side, and Ahmed Pasha, the minister of marine, with a force from the fleet, to guard the palace on the side of the Bosphorus by a cordon of boats, to prevent escape, or communication with other parts of the city. When these arrangements had been completed, the minister of war, with two battalions of cavalry, proceeded to the building occupied by Murad Effendi, which is near the imperial palace, and conducted him to the ministry of war, where the council of ministers was still sitting.

As the ministry of war is fully two miles distant from the palace, and the Golden Horn intervenes, several hours had elapsed, and the morning of Tuesday, May 30th, had begun to dawn. By this time there had assembled at the ministry of war about six hundred officials and representatives of the Mohammedan and Christian communities, and in the presence of this assembly Murad Effendi was enthusiastically proclaimed Sultan, under the title of Murad V. After all the ministers had sworn allegiance to him and all the assembly had kissed the hem of his robe, the royal standards, used on the accession of a new monarch, were hoisted from the towers of Stamboul and Galata, the iron-clad fleet fired salutes, and telegrams were dispatched to all the Ottoman ambassadors in Europe, and to the governors of the provinces, to inform them of the event.

As soon as the new Sultan was proclaimed, an officer was sent to inform Abdul Aziz of what had transpired, and to request him at once to leave the imperial palace of Dolma Baghché, and repair to a place of retreat which had been prepared for him in one of the buildings of the old Seraglio. He replied that he had a communication to make to the Grand Vizier, and was allowed to send his chamberlain and first secretary to convey this communication. It was to the effect that he was willing to conform to the views of the nation and to grant all the reforms demanded. The Grand Vizier simply replied that it was too late, and sent back, as henceforth useless, the seal which he had received only three weeks before from the monarch. The ex-Sultan was now informed that he must no longer delay to leave the palace, and that boats were already in waiting to convey him away. He made no resistance, and with his mother, wives, children, and slaves, was quickly transported to the building prepared for him, where he still remains.¹

The news that he had reached the place designed for him was conveyed to the ministers at about eight o'clock Tuesday morning, and immediately the new Sultan Murad was borne, amid the hearty acclamations of the multitude, to the imperial palace. Before quitting the ministry of war, however, he pronounced an amnesty for all persons condemned for political offenses, and announced that all money and treasure found in the vaults of the palace were placed at the disposal of the minister of finance. The French paper, the "Stamboul," says that the value of this money and treasure is not less than thirty millions of pounds. It is generally thought that this statement is extravagant, but it is universally acknowledged that the amount of money and jewelry locked up by the ex-Sultan is enormous. Indeed avarice, obstinacy, and sensuality were the leading traits of Abdul Aziz. He was also not only totally devoid of sympathy for his toiling and suffering millions of subjects, but utterly unable to comprehend the perils and the needs of the hour.

It is impossible to describe the calmness and wisdom which have presided over this movement. The ruler of forty millions of people, and the commander of a powerful army and navy, in the vigor of his age and the height of his power, a man whose will was law, and whom to disobey was death, has been dethroned without the spilling of a drop of blood; a government has been radically modified without the disturbance of order for a moment, and without frightening either woman or child! Has the like of such an event ever been witnessed in history? It is, indeed, a grand event, and presents a ray of hope that there may be in the Turks a possibility of reform. The leaders in this movement have represented not only the army and navy, and all sections of the Mohammedan people, but also the Christian communities. The spirit of the comments in all the Turkish papers is of happy omen. The leading Turkish paper of Constantinople bids Europe learn from this event, that while the Turks hold their religion in one hand they hold liberty and reform in the other. It is observable, too, that the Turkish papers, which have always been wont to speak of Mohammedans as the "*Islam Nation*," putting their religious designation first, at present group with the Mohammedans all the other subjects of the Government, and call them all, conjointly, the "*Osmanli Nation*." This is the first time that the idea of a single and united nationality in Turkey has found public expression.

¹ This was written before the death of the ex-Sultan. — Ed.

Since the new Sultan was conveyed to the imperial palace the ministers of state have been deliberating on the new constitution, which it is announced will soon be proclaimed. What this constitution will be, and whether, when proclaimed, it will satisfy the rebels in Herzegovina, Bosnia, and Bulgaria, and secure freedom from the threatened intervention of the European Powers, remains to be seen. Thus far, wonderful success has attended the movement, and great are the hopes and expectations of the people. The hand of God appears to be in it, and we hope that the issue will be good.

CONSTANTINOPLE, June 1, 1876.

FINANCIAL PROSPECTS.

THE condition of the Treasury, and the prospects, as compared with last year, have not changed materially since the statement published in July was prepared; but it is pleasant to say, that so far as there has been change it has been for the better. The receipts for June, from *legacies* as well as donations, were slightly in advance of those for the same month in 1875, — donations, \$3,254.17 more, legacies \$2,084.96 more. The total of receipts up to July 1st (not including special contributions for the debt) is \$27,386.87, *less* than for the same time last year, still threatening, therefore, a necessity for continued and even increased curtailment in missionary operations. On this subject two honored missionaries, Rev. E. E. Bliss, of Constantinople, and Rev. Chauncey Goodrich, of the North China mission, address the readers of the Missionary Herald this month, in communications which follow. That from Mr. Bliss, it will be noticed, was written just after reading the Herald for May, but no change has occurred since that time that can much detract from the fitness or the force of what is said. Both these brethren obviously speak from the heart, with a deep sense of the injury that may be inflicted on the missions and the cause of Christ if “retrenchment” must continue; an injury which it may surely be hoped their earnest words will help to avert.

SAD NEWS FROM A FAR COUNTRY.

By E. E. BLISS, D. D., CONSTANTINOPLE.

SUCH, to all laborers in the foreign field, is the statement in the Missionary Herald for May, that the regular contributions to the A. B. C. F. M. for the first seven months of the current year, were \$7,754 less than those of the corresponding months of last year, and that the receipts from legacies were \$24,000 less than the average, — making a deficit of more than \$31,000. All this fore-shadows, we fear, fresh and more stringent orders for retrenchment in our work. The Annual Meeting of the Mission to Western Turkey, held in this city a year ago, after a careful examination of the actual needs of the various departments of the work intrusted to the mission, and a thorough scrutiny of the estimates of expenses to be incurred, as presented by the several stations, asked the Board for specific appropriations, indicating in detail the objects for which the several sums were to be expended. The diminished receipts of the Treasury during the previous year compelled the Prudential Committee to make their

appropriation more than \$8,000 less than the sum asked. The result of course has been, that we have been obliged to fall back all along the line of our operations, to stop work already commenced, and to give up cherished plans for advance into new and promising fields. And, alas, the prospect now seems to be, that having begun to fall back we are to be compelled to continue our retreat. *Will the churches in America lay this necessity upon us?* There are, we presume, in all those churches, Christian men who, from personal experience during the war of the Rebellion, know how sadly on the soldier's ear falls the order to retreat from positions gained, after perhaps long marching and hard fighting. So much expense, and fatigue, and danger encountered in vain! So much territory given up only to be with difficulty regained, if the war is to go on to a successful issue! Let such men tell their fellow-Christians how disheartening, how difficult, how dangerous it is to retreat in the presence of the enemy.

In view of the diminished receipts of the Board, missionaries have been asked to consent to a diminution of their own salaries. To any such diminution all will cheerfully submit, so far as possible, though these salaries are based upon a careful estimate of the actual necessities of life, with but little if any margin. We do not stand upon the amount of our own rations, but we do hope that the churches will not fail to furnish us with the means to carry on with vigor the work to which their Lord and ours has called them and us. We do most earnestly deprecate any further retrenchment. That already enjoined has occasioned us great perplexity.

As we have asked the question, Where shall we retrench? each department has seemed to answer, as if with the voice of God's providence and of his Spirit, "Not here." "Certainly not here." Must we go the rounds again, and raise more peremptorily the question of dismissing candidates for the ministry from our training-schools; of sending back to their homes the pupils of our high schools for girls, who have just begun to appreciate the benefits of knowledge and the blessedness of using that knowledge for the good of others! Shall we cease to print books which the thousands on thousands of wakeful minds all over the country (awakened, under God's blessing, by our own labors) need to guide them to the knowledge of the truth, and carry them on in that knowledge? Shall we cease to print tracts that answer such questions as, "What is it to believe in Christ?" — tracts needed by every missionary and native Christian laborer in the land? Shall we cease to help these feeble churches, struggling, many of them, so manfully to provide, to the extent of their ability, for the support of their own institutions? To give no aid to these churches, or to give less than we are now doing, would at this juncture be especially disheartening to them and to us.

The political disturbances rampant in the land, and the utter uncertainties of the future, are almost paralyzing all trades and business enterprises. Great numbers are out of employment, and the resources of all are very much diminished. Very few, here, have those reserves which enable more thrifty communities to tide over times of depression in business. A failure of ordinary receipts means utter poverty and want. It is inevitable that many of the churches will find themselves unable to do what they and we have planned, and confidently hoped they would do. In this day of their calamity, of depression, and trial, beyond anything known in America, we pray our friends in that land, that

they will enable us at least to continue to aid these missionary churches to the extent we are now doing; that they will cheer the hearts of all here, both missionaries and native brethren, by giving us the means to push on the work vigorously. God grant that our forebodings may be speedily turned to joy by the news that the Lord's people are bringing all the tithes into the storehouse, and that there is meat in his house, — a full supply for all the needs of his service. We shall hail it not only as an omen of relief to us, but of the opening of the windows of heaven and a pouring out of blessings, here and there, so abundant that there shall be no room to receive them.

CONSTANTINOPLE, May 29, 1876.

RETRENCHMENT.

BY REV. CHAUNCEY GOODRICH, NORTH CHINA.

RETRENCHMENT is my subject, what shall I take for a text? "And the Lord said unto Moses, Speak unto the children of Israel that they go" — *backward*? Let me meditate a little on "what I know."

I know of two great provinces, just to the west of this, full of men, women, and children, with half as many people as there are in the United States. I have *seen* them — some of them. And in all that country there is not one Protestant missionary! But the mention of such a tract of country, and such a throng of people, looks toward *enlargement*; should they have been mentioned here? We will wait for one or two more generations of men — say thirty or forty millions — to die! *Sometime* we may be able to send a missionary or two there.

I know of a city (Yücho), one hundred miles west from Peking, which has "a name to live" as a station of our mission. Within two days I have been asked if we had not better give up our Pisgah station. Did you ever see the time when you could look at one of your children and say "I will give you up?" Three years ago Yücho was my home, the place to which I returned with my now angel wife to labor. There are still a part of my household goods, and a beautiful cabinet-organ, the gift of Mason and Hamlin. We could not bear to take everything away, it seemed so like giving up the station. For years we have been promised two missionaries for that region, and still we wait, and wait, meantime visiting the place as we can.

I know of another city (Pautingfu), the capital of this province. I have spent nearly all the past six months there, living since Christmas alone. Mr. Porter is now on his way thither. He and I are a kind of forlorn hope, who are doing what we are able to keep the breath of life in that new and very important station. At our recent Annual Meeting I worked *down* the estimates for that station, with one eye looking toward America. I know of other needs pressing enough, I think of losses trying enough, — and I think *back* to promises unfulfilled.

Sometimes men can learn to retrench. I remember how our army began with 75,000 soldiers, and how 200,000 were added, and another 200,000, and meanwhile the country *was not growing rich*. Did loyal men talk of retrenchment? When a great subject fills the soul we can retrench — in something

else. If New York city should burn to the ground, millions of dollars — gifts — would flow in to the sufferers in the next fortnight. Where would they come from? Where would they *not* come from?

We think of our own plans and ask what we can afford, and our plans soon outrun our income, and we can afford nothing. But let a great calamity near by make its appeal to us, like the appeal of a child to the heart of its mother, and suddenly our ability enlarges. We can give royally, and afford it, while our own plans can shrink a little.

In Massachusetts, how many parents' hearts, and hands, and time are full; but suppose that, within the next month, fifty thousand mouths should be added to those homes; would there be room in those parents' hearts? Could they give any time to the little strangers? Could they possibly support them? Who does not know that they could *die* for them? They would work early and late, watch them, caress them, and often graduate their expenses on a new scale for them. They would clothe, feed, school, and bless those children, and bless God for them. They would spend five millions of dollars annually upon them, and we should never hear that our dear Commonwealth was growing poor. How often have I thought that if, instead of being a missionary to the heathen, I had chanced to be the son of some gentleman of good income, in almost any of the towns of Massachusetts, I might be studying in Harvard or Yale College, and spending yearly a larger sum than my missionary salary; all cheerfully given, not by one church, but by one man in one church.

Would that the missionary work, abroad *and* at home, could be taken to the hearts of Christians as if a new child were born into the family. And why not? The work of missions is the church's child.

A lady, formerly a scholar of my brother in Montpelier, Vermont, once gave me this bit of history, which still lingers with me, as fresh as ever. "One day," she said, "I was trying to write a composition, and had finally given up in despair. I told your brother that I had tried and could not write anything. He looked at me with such a pleasant smile, and said, 'Just think that you can and you *can*.' I felt encouraged, tried again, and soon finished my composition. And since then those words, 'Just think that you can and you can,' have often come to me, and helped me over very many difficult places."

There *is* some difficulty; I see it; though, just now, I see no Red Sea. And if there were, God could open the path through that. But it is, "Just think that you can and you can." *We can*. We can if we will; and we will, if our hearts are stirred deep down by the needs of the heathen.

Three brethren (Holcombe, Smith, and I) will not soon forget how thirty Chinamen sat by the roadside in Shansi, for forty minutes, and curiously watched our efforts to extricate our mules and litter from the mire. Had they given us *five minutes of help*, we should have been out of trouble; but it would have cost them something, — dirty hands and dirty feet, and some real effort. It does cost something to help men; and missions mean sacrifice.

Retrench! No, we cannot retrench; we *must not* retrench. Retrench! Would I could speak in clarion tones that would ring through the churches. I would cry, **ADVANCE**. I do believe we who are out here among the heathen are too silent. We work, and pray, and look over the sea for sympathy, and help, and prayer. And from over the sea help and sympathy come, and prayer

goes up. Noble souls, whom God has touched with his own fire, bear us up, and love the heathen. God bless them. Those will give most now who constantly give, and give.

But, meanwhile, personal, family, town, and country needs press around you at home, and the cry from abroad grows faint and low. Yet, all the while, this great seething mass of heathenism is surging around us. If it does not seem very real so far away, it seems very real here. And it *is* real.

Retrench! Did we talk about retrenchment in the war? Yes, we did, — of tea, and butter, and sugar. In the army? No. And yet the country felt straitened sometimes. I heard such words as, "Victory or death!" words that, when meant, stand always for victory. And is not this the church's battle? We send the word to you, *Advance*. Echo it back to us, dear friends.

On this side we are sick of loss. Think back to the meeting at Buffalo and remember those promises to China, a land which, in men, is like both of the American continents repeated over and over again. Do you know of our losses in this mission? I will not write here of my own; but loss after loss we have met. Scarcely two thirds of our number remain, yet there is no reinforcement, and *no promise*, for just now word comes that in our theological seminaries there is not a prospective missionary in all the senior classes! Think of that! Think of it, young ministers. And now we are called upon to retrench! Yes, and we have tried to retrench, but it is the wrong key-note for missionary work. It means loss, if not defeat. Strike a different key, dear brethren. Tell us, now, to advance. Let us hear the drum-roll and we are ready.

Retrench! Let the sun go back toward the east! It is too hard work traveling up the steeps of the sky. Let the spring go back toward winter! It costs too much to bring the year on toward the harvest time. Let the United States of America shrink back toward the old dimensions. Send out the cry in your glad centennial speeches to retrench, to shrink! As your children grow, cut their clothes smaller.

But why *must* children grow? If God would only keep them little, and not make their legs and arms constantly grow away from their clothes! And why will he make the feet grow, so that the shoes — the half-new shoes — begin to pinch? But you need not buy larger shoes for the children. I have a plan for the feet at least. I, a poor American heathen, am learning much from the old civilization of China. *Bind your children's feet*; that will keep them down!

Is my meaning plain? The missionary work has its infancy, but it also has its growth and enlargement. Can you help the work in its swaddling period, and be unwilling it should grow toward youth and manhood? Shall we always make it walk in baby shoes?

I look over toward our great continent, limited only by two oceans, and watch its grand enterprises, even in these times; and I think, Are we, after all, so weak? In my boyhood days there was one speech that above all others stirred my blood, and in it were these words: "They tell us, sir, that we are weak. . . . Sir, we are not weak." America *was* weak then, but America conquered. And now, in this proud centennial year — God forgive us — we shall often boast of victory. Would I could thunder across the ocean, *We are not weak*, if we use the means that God has placed in our power.

Retrenchment! The word has been burning in me till my brain has grown

red hot. Centennial, and retrenchment! Going back on the grandest work of any land, and of all the ages! Fathers and mothers, brothers and sisters of the church, hear the Lord's word, "Speak unto the children of Israel that they GO FORWARD."

RECRUITS FOR THE "OLD GUARD."

HAPPY is it for the cause of Christ at home, as well as abroad, that there are a few in almost every church, whose earnest, self-sacrificing devotion to every good work, whose generous contributions, up to and sometimes beyond their ability, redeem the Christian name from reproach, and compel respect for their character and convictions. It is these few that really bear the burden of our Christian enterprises. Every pastor, and every individual in his parish, knows beforehand who are to make the principal contributions to any cause whose claims shall be presented. These few constitute the "Old Guard," to be relied on in every emergency. There are a few men of wealth in the ranks, and their large gifts supplement the equally generous offerings of the humbler poor, whose prayers and self-denial for Christ's sake sanctify the abundance of the rich. Thanks for all. Thanks for the one dollar taken from the scanty earnings of daily toil, and given in the faith and with the prayer that it may bring light to some soul otherwise left in darkness; thanks for the tens and the fifties saved by a wise economy in family expenditure, that there may be no retrenchment on mission fields; thanks for the hundreds and the thousands which it is the blessed privilege of some to give in gratitude for the Divine blessing on their business and their homes, that others may have the like precious faith and the like precious institutions of the Gospel for themselves and their children; and thanks to all who, in this time of need, are giving of their reserves, of the profits of past years, and even of their capital, that the work of God be not hindered. Such men and women there are, whose devotion, sacrifice, and prayers are our present joy and hope!

What if the entire membership of our churches, what if one half or even a fourth of this membership, realized their duty and their privilege in this service of Christ! One after another of the "Old Guard" falls; men and women who, it would seem, could not be spared. Let the ranks be filled up, till every man and woman bearing the Christian name is in line, obedient to the Great Captain's orders.

It is no small privilege to live in this nineteenth century, and to have part in the grander movements of the Sacramental host. The great work of a world's evangelization is going forward as never before. Let no professed follower of Christ fail of an honest share in the hallelujah chorus!

ANNUAL MEETING OF THE BOARD.

THE Annual Meeting of the *A. B. C. F. M.* will be held this year at Hartford, Conn., commencing on Tuesday, October 3d, at three o'clock, P. M. A notice from the Committee of Arrangements will be found on the last page of the cover of this Herald, to which the attention of those who think of attending the meeting is invited.

MISSIONS OF THE BOARD.

Japan Mission.

VISIT TO THE ISLAND OF SHIKOKU.

MR. ATKINSON wrote from Kobe April 26th, reporting a visit to the island of Shikoku, and a very promising movement in that new field. The narrative must be much abridged for use in the Herald, but it will bear to be somewhat extended. He writes:—

“Shikoku is one of the four large islands of Japan. It is situated west and somewhat south of Kobe, and derives its name from its being divided into four sections, or territories,—Shi, four, Koku, country; four countries. It is an exceedingly mountainous island, yet it has many fertile plains on the sea-coast. The towns are largely on the coast, accessible by sailing-boat, and many of them by steamer also.”

CALL FOR CHRISTIAN TEACHING—GOING.

“A call came from two men of Matsu-Yama, a town of Shikoku, asking if some one could not go from the Kobe church and teach them, and a few others, the Christian religion. The writer of the letter had in some way become acquainted with a native Christian here, and the letter was accompanied by a line from another person repeating the request. The church considered the matter, but the conclusion was that no one could go. The call seemed to me truly Macedonian, and I thought it ought to be heeded. I asked permission of the government to visit the island, and go anywhere in it during the space of two months. A letter was written to Matsu-Yama,—distant from Kobe two hundred miles,—saying that I expected to go, and a reply of rejoicing came. Then one of our young men concluded he could go; but I wanted two. Another, whom I desired, concluded he would go also, and the church, because I asked for two, voted that the two should accompany me, and that their expenses should be paid out of the church treasury.

“My passport came, but about the same time a letter came from Matsu-Yama say-

ing there were obstacles in the way, and asking us to delay a little. We waited, impatiently, for my permitted time of travel there was each day becoming less. A month went by, we concluded to start, and left Kobe on the night of March 24th. We, that is, Tsudzuki, Ono, and myself, reached our port, Mitsu-ga-Hama, the next evening (Saturday) about ten o'clock. As the next day was Sabbath we thought it best to remain in Mitsu until Monday.”

THE WAY BLOCKED—LABORS AT MITSU.

“On Sunday, about two o'clock, P. M., a letter came from Matsu-Yama, from the elder brother of Kusoda, the man who sent for us. He stated that Kusoda was not at home—had gone away; and he himself very evidently had no desire to have any dealings with us. Thus having reached the door it seemed to shut in our very faces. As it was the Sabbath, two of us decided to stay where we were, and if possible get a little congregation for an evening service; but Ono was quite bent on walking over to Matsu-Yama, distant three miles. By night we had a line from him. He had found a young man who was at home on a vacation from the Tokio school, and whom he had met in Kobe,—a Christian, though not yet baptized. He also learned that there had been a quarrel in the Kusoda family, and that the family had been spreading the news far and wide that the ‘Yaso Kiyō’ was coming. (Yaso Kiyō is the term by which the Roman Catholicism of 350 years ago is known, and it is feared as the black death, or some other frightful disease, would be feared in America. Hence to say that the Yaso Kiyō teacher was coming, would awaken an instant disposition to arrest the evil.) Ono also said, in his letter, that the Shinto and Buddhist priests had held a long consultation, to devise effectual means of blocking our way.

“In view of this letter it was thought best to wait a little longer in Mitsu. But the Sabbath was not wasted. A few were gathered in, both afternoon and even-

ing, and the way of life was explained to them. Monday forenoon Tsudzuki and I entered a book-store; a crowd gathered; we preached Jesus to them, gave away some of our little books, and announced a service for the evening. Returning to the hotel, we found another line from Ono. He had found another native Christian in Matsu-Yama, who belonged to the Episcopal mission in Osaka, and thought that a preaching-place could be secured. We decided to go over Tuesday forenoon.

"Monday night a little company gathered in our hotel room, and we talked and discussed till very late. We were on the eve of dispersing when the sliding-door was carefully opened and a shaven head put in an appearance. I looked at my watch and found it wanted eleven minutes of twelve, midnight! It seemed possible that this *might* be another Nicodemus; but to outward appearance, he was a Buddhist priest. He straightway began to examine, investigate, and argue; wanted to know if we had asked government for permission to teach the Jesus religion, etc., etc. He left at half-past one A. M.

"Tuesday morning we were packing up, when some who had heard the Sabbath and Monday talks came for more instruction. We were preparing for dinner when three other men came in from a distance, and pretty soon two others, from Matsu-Yama. A few hours later we learned that one of these two was the richest Shinto temple-keeper — they are not called priests, this title being applied only to the Buddhists — in all that region!"

MEETINGS AT MATSU-YAMA — INCREASING CONGREGATIONS.

"These had barely gone when Ono came in, breathless, and much alarmed at our non-arrival in Matsu-Yama. He said there was considerable stir in M.; that there was to be a meeting of officials that afternoon at three, and that they were expecting me to preach to them. He said also, that the Governor of the District had received a letter from one of the departments of Government, saying that one Atkinson was going there, and would

probably teach the Christian religion, and asking him to see that there was no disturbance.

"We hastened our departure, and in due time reached the place appointed for the service. The room was large and pleasant; eleven men were gathered, and the number increased to fifteen. Besides these there were five or six women. I spoke, among other things, of the difference between Protestantism and Romanism, as I knew this was one of the subjects on which they desired information. In fact this is one of the very first topics that has to be presented in addressing a new audience in Japan. Roman Catholicism is so feared and hated that the explanation is a necessity.

"At the close of the service, which began and ended with prayer, arrangements were made for another meeting the next day at half-past three P. M., and after a pleasant chat we went our various ways, my two helpers and myself, full of joy. The door had been slammed in our faces, but here was another door opened, in a most unexpected quarter. There could be no doubt in this case; it was the *Lord's* doing, and we reverently and joyfully acknowledged it.

"The next day, March 29th, twenty-four men were present, while others were in some side-room, hidden from sight by sliding-doors. Who they were, or how many, I do not know. The previous day they had asked what this religion called on people to do. They were answered from the text, 'Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength; and thy neighbor as thyself.' One of my helpers preached first, and I followed. At the close of the services more friendliness was manifested than on the previous day. The eyes of many had a changed appearance, and a certain distrust that had been apparent was absent now. Many questions were asked as to the progress of the work in Kobe, etc.

"The following day, *March 30th*, a service was held in the same place, but on approaching the building our attention was arrested by a printed notice, in a very conspicuous place in front of the building and by the side of a thorough-

fare, written in Chinese and Japanese, which read as follows: 'A teacher from America will lecture on the Bible every day at two o'clock. Any one who will may come and hear.' Who put the notice there I do not know. Our congregation numbered at least two hundred! The room would contain only about one hundred, but the verandah and the flower-garden were full of people. Many were students, some were officials, some ex-Samurai, and besides these, men, women, and children of various grades. Of course curiosity to see the foreigner, and to hear him talk Japanese, were powerful attractions to many of the audience, but we rejoiced that, even if the motives for coming were low, the truth was heard, the marvel being, after all, that we were allowed to preach so publicly; and that marvel was intensified by the notice I have mentioned. At the close of the service we gave away tracts, but it was at the risk of being trodden under foot. Everybody wanted one, and the pressure was immense.

"For the following day it was arranged that the services should be in a larger place, and we were to be informed in the morning of the location. The place was mentioned to us, but just before meeting time a messenger came saying that it would not be convenient for us to have the building. We were somewhat taken aback, of course, but as we had hardly expected the continuance of such prosperity as we had had, we said little. Finding that we must now help ourselves if we expected to accomplish anything, we inquired for a place where service could be held, and Saturday evening had found one. I engaged it for ten days. The house would seat, in Japanese fashion, three hundred and fifty persons.

"We had a notice of the service posted on the street, and began our ten days' effort Sabbath morning, April 2d. About a hundred gathered, but in the afternoon the building was full, and, during the whole ten days, with the exception of one rainy day, it was packed. The place for the preachers—one of my helpers and myself preaching at every service—was less than three and a half feet long, and less than three feet wide. The audience

was composed very largely of ex-Samurai,—men and women and priests came every day. On the last day there must have been at least four hundred persons present, the owner of the place having invited friends who occupied the flower-garden. The paper sliding-windows were entirely removed from one side and end, and this was equivalent to making the flower-garden a part of the audience-room. The verandahs, also, were full every day. Our services on the week days were at three o'clock in the afternoon, and on each of the two Sabbaths we had *two* services, during the day.

"Besides these services in Matsu-Yama we held frequent meetings in Mitsu-ga-Hama; and at the request of our landlord, several sermons were preached in the hotel, evenings. The attendance on these was about fifty. We also, at the request of the head-man of a village near by, went out there and preached once. Then of course there were many comers to our rooms; in fact so many came, that our host said he should have to charge us fifteen cents per day extra, for the servant whose time was so fully occupied in showing people up.

"During all this time there was no disturbance and no indication of any. The Governor was friendly, and desirous, I think, of seeing the experiment of preaching the Protestant form of religion tried. We were informed that he had told the various officials of the place to render us what assistance they could.

"As soon as I heard of the favorable attitude of the Governor towards our work I called on him. He is a man of between thirty and thirty-five years, and is said to be one of the very able governors in the Empire. He received me affably, entertained me kindly, and inquired as to how the Bible teaching was received in M., the number of our audiences, etc.; but I found that he was quite well informed before he asked."

INVITED TO ANOTHER PLACE.

"Before our ten days had expired, we received news that some people in Imabari, distant nearly thirty miles, wished to hear of the Jesus religion, and that a place for services was prepared. I con-

cluded to go there, but as there were some who wished to learn more particularly of the Christian way in M., it was decided that Ono should remain and teach them. This he did, and returned to Kobe two days after Tsudzuki and myself. He thinks four or five men are certainly started in the Christian life. Two of them had prayed in public before he left. The native Christian belonging to the Osaka Episcopal mission, and who rendered us very valuable assistance, is still detained there on business, and these five, at the request of Ono, asked him to become their teacher while he remained in M. After this, the Kobe church will be asked to send a man down now and then, the people there bearing as much of the expense as possible. I think if a missionary and a couple of ladies could work there for six months, a large church would be the result. We were perfectly astonished at the attentive hearing and kindly disposition.

"The people we came most in contact with were of the Samurai class. These, men and women, have largely given up idolatry, and yearn for something *true* to rest their faith upon. They seemed to hear with gladness. We gave away one thousand tracts in M., and we gave only to those who visited us and to people who heard the preaching. We could have disposed of double the number in the same way, but had not such a supply with us. We also sold over a hundred volumes of portions of the Scriptures and 'Evidences of Christianity,' and could have sold as many more. I was entreated to go again, and hope to do so. Matsu-Yama is a town of between thirty and thirty-five thousand people, and the villages within a radius of five miles must be about fifty.

"Kuroda, the young man who wrote to Kobe asking us to come, was imprisoned in his home by his relatives during our stay. Tsudzuki and Ono managed to see him, however; and before that, he had sent a long letter and his photograph to us. We also found that it was owing to him that we secured the house we did for our services. He, also, is a Samurai, and had worked through a friend who had access to him."

IMABARI—A CROWD OF HEARERS.

"On the morning of April 12th Tsudzuki and I started for Imabari. We reached there before dark, and were at once waited on by the man who had written for us,—a physician. He first heard of Christianity from Dr. Adams's teacher, who is an Imabari man. Just prior to our going to Shikoku he had placed his daughter in our seminary in Kobe. During the evening other physicians and residents of the place came in to see us, and to consult about the services. They said the place rented would contain two hundred, but thought it would be too small. They had heard of the crowds that had come out to hear the teaching in M., and thought as many would come in Imabari. They inquired about the length of our services. We thought we would tell them the full extent, and try their patience to its probable utmost, and said, 'About an hour and a half.' 'Is that an hour and a half for each,' they asked. 'No,' we said, 'it includes both.' 'But that is altogether too little,' they said. 'Please take at least an hour apiece!' We did not promise, but we worked well on towards it.

"The first day the house and flower-garden were altogether too small for the congregation. What should be done the next day, was a query. That evening a rich man, who had heard the service, said he would loan his residence for Friday, and it was hoped that for Saturday and Sunday, one of the public school buildings could be secured.

"The condition of our having the use of the rich man's house for the one day was that I should go there an hour before service time, and also that I should write something in English for him. At the appointed time I went, accompanied by Tsudzuki. I was ushered into the drawing-room, and conducted to an arm-chair. A feast was provided, which it seemed I was to eat alone, and before the other guests. This is a Japanese way. After the feast and talk we adjourned to the main portion of the house, where four rooms were thrown together, and were filled with people. The congregation must have been four hundred.

"The next day, Saturday, we had the

school building, and the congregation must have been nearly seven hundred. The Japanese persist in saying there were many more, but the appearance of numbers is deceptive. The same evening we held a service for women in the house of the physician already named. Sabbath morning our congregation was three hundred and fifty; in the afternoon about as on the previous day. Sabbath evening we held another service for women, in the house of another physician.

"Our stay in Imabari was very delightful, and the number of hearers far exceeded our expectation. On every hand, as in Matsu-Yama, we heard that the people were well pleased with the new teaching. Of course the number of hearers was owing in part to my presence, as I am the first foreigner who has been through that region; and I saw no one speaking my own tongue from the time I left home till I returned, just four weeks.

"Matsu-Yama is two hundred miles from Kobe. Imabari is about thirty miles nearer, but less accessible, as no steamboats put in there. The inhabitants of the town number between six and seven thousand.

"On Sunday evening one of the physicians, a man near sixty years of age, and said to be the most learned man there, came to bid us good-by. We were to leave Monday morning. He spoke of the joy he had had in hearing the Bible way, and talked as though its teachings had gone directly to his heart. He did so wish we could stay longer! He seemed almost as Simeon of old. He did not *say*, like Simeon, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;' but the impression left on my mind brought that Scripture into full view.

"Monday morning we started. Several men said they wished to pay for the conveyance of ourselves and our baggage to the next town, distant twenty miles, and I was glad to allow them to do it. (The Matsu-Yama men had done the same for us when we left for Imabari.) We were loth to go, but necessity was laid on us. During our stay we had hardly a moment that we could call our

own. We were called on and called on; talked with and talked with. Many little gifts were also brought, and my impression is that a Christian church could soon be gathered in Imabari also. I told them that if they would bear half the expenses of the trip, and board the person, we could send them some one from Kobe now and then. I had told the Matsu-Yama people the same. The M. men would like to have a missionary reside there; but as no one could live there unless he taught a school, I do not think any one can go. I hope, however, that we shall be able to take the island for Christ, and hold it in his name.

"I was absent four weeks to a day. I lived with my helpers all the time, ate the same food they ate, aside from bread; slept as they slept, and sat as they sat, *i. e.*, on the floor. My table, as theirs, was about three and a half or four inches high. I think I absorbed a little language, I certainly gained considerable insight into the manners, customs, etc., of the people.

"The whole trip was one continued surprise to us all. One of our shrewd members here predicted that I should not even get hotel room in Matsu-Yama, to say nothing of an audience. But my passport insured me that, and the Lord provided for the other. This is the conclusion both of the missionaries and of the native Christians. It was the LORD's doing, and hence marvelous.

"I feel that the standard of the cross is erected on the island of Shikoku. May it ever stand, and may the whole island soon become our Saviour's. This is the first missionary entrance and work there, and my brethren seem to consider it the most remarkable work and tour that has as yet been made in Japan. Many inferences I might draw, a few things I will say. First, our native Christians have been stirred up, and wonderfully enlivened by the report of the work. Second, the conviction increases that our work is moving on towards us in power. Third, I am satisfied that such tours are *necessary*. The minds of the people must be set right about us. They must learn that we are not Roman Catholics, and the dreadful people they think. Fourth, I need some one to help

me. My health is good, and I rejoice in the work, but my body is only one, and it cannot be in two or three places at once."

On the 2d of May Mr. Atkinson wrote a line, just to announce that, on the previous Sabbath he baptized, in the Kobe chapel, nineteen adults, and five children.

Mr. Learned reported, April 29th, twenty-four boarding and twenty-three day-scholars in the school at Kiyoto.

North China Mission.

OCCASIONAL NOTES.

THE following "occasional notes," forwarded by Mr. Blodget, of Peking, will be of interest to readers of the Herald:—

"*March 1, 1876.* I estimate that twenty thousand persons heard the gospel in the chapel under my care during the year 1875. Of these, two have been baptized; a third is an applicant for baptism.

"*March 8th.* Five persons were received to the church the last Sabbath. Two of them were members of the Bridgman school; two others were men from the city, a Chinese and a Manchu; one was a child, the son of a church member.

"Last year the 'China Inland Mission' sent two missionaries to Burmah, to find their way, if possible, to the Province of Yunnan, by the route to be opened by the English in the negotiations consequent on the death of Margary. The king of Burmah has granted permission to their missionaries, and also to two American missionaries of the Baptist Board, to reside in the frontier town of Bahmo, close upon the borders of Yunnan. Thus the death of the lamented Margary is made the occasion of the introduction of the gospel into a hitherto inaccessible region of China. The American Baptists have for many years looked longingly upon that field, and now at length begin to see their hopes realized.

"A young Manchu from Tsi-tsi-har (Ch'i-eh'i-ha-rl), one thousand miles northeast from Peking, in the region of the Amour River, has recently been a constant attendant at the chapel. He describes this city as located near the northern boundary of a fertile plain, ex-

tending four hundred miles north and south, and five hundred miles east and west, and as being only four miles from the boundary of the present Russian Empire. There are two mosques in the city, and there are twelve languages spoken by persons who frequent the place. The Russians in that region are of course members of the Greek Church. This city is the capital of one of the three provinces of Manchuria. The name of the province is also called Tsi-tsi-har. Some description of this region, so little known to Europeans, may be found in Williams's 'Middle Kingdom,' vol. i., pages 161 to 164. It is worthy of note that Mohammedanism extends from the northeastern extremity of Asia to the Gaboon River in Africa, and from Java to the western boundaries of the European provinces of Turkey, while Christianity is still beyond it on every side, and quite surrounds and incloses it.

"*March 28th.* In a recent journey in the country I baptized the mother of the young man who died at Peking last year, while attending a station class here. The surname of the woman is Fan. She is the first woman to receive baptism in that vicinity."

Foochow Mission.

THE FIRST NATIVE PASTOR ORDAINED.

WRITING from Foochow on the 6th of May, Mr. Woodin reports an event of much interest, saying:—

"You will be glad to learn that we have just *ordained the first Chinese pastor* of our mission, the first native pastor in the missions of the American Board in China. Rev. *Ting, Lōng Kō* (Kaw) was ordained over the Yungfuh Church, April 23, 1876. The church, after calling the pastor and receiving his acceptance of the call, sent an invitation to all the missionaries of our mission to come and ordain him. As the document is of interest, — being the first of its kind in our missions, I send you a fac-simile copy, and translation.

"We had delegates present from three churches, and with them organized the first Congregational council, as I suppose, ever held in China, with the Chinese. It

met at Yungfuh, the evening before the ordination. The delegates having been invited by the church to aid in considering the matter of the ordination of their pastor, I briefly explained the idea of a council, and proposed the election of Mr. Nga, as scribe, and afterwards that of Dr. Baldwin as moderator.

"We then proceeded to assign the parts. The examination was conducted by all, the ordaining prayer was by Mr. Walker, right hand of fellowship by Mr. Blakely, charge to pastor by Mr. Woodin, charge to people by Dr. Baldwin, benediction by the pastor. The exercises occupied the whole forenoon, and were listened to by a most attentive audience. In the afternoon one person was received to the church, on profession, and a child was baptized by the pastor, who, with Mr. Walker, also conducted the communion service. The church numbers about forty members, who heartily love their pastor, and agree to raise one fourth of his salary, of ten dollars per month.

"We trust that God's blessing will rest upon both parties in their new relations to each other. Mr. Hartwell was detained by important business, from the ordination service.

"We expect to ordain a pastor over the Ponosang church in about a month. The church building is mostly ready for use."

THE NATIVE LETTER OF INVITATION.

The following is a translation of the letter from the church, calling the council:—

"All the members of the Yungfuh Church respectfully invite peace to Messrs. Baldwin, Hartwell, Woodin, Osgood, Walker, and Blakely, the missionaries whom the American Board has sent to Foochow and the neighboring regions, to preach doctrine.

"We, having been baptized previously, were organized into a church during the years of the reign of Tung Chi, and have received aid from the mission bishops for several years. Now, desiring that the true doctrine may be more clearly set forth, and more beneficial to our church and to the neighboring villages, and judging that we ought to have a Pastor to set

an example for us, on the first days of the 3d moon we chose and invited the preacher who is at present stationed at our humble city, Mr. Ting, Lōng Kō, to be our Pastor. But as we are not wholly able to offer the pastor an adequate support, we still ask the mission to aid us in carrying out the arrangement. Hoping thereby to proclaim the Holy religion of Jesus, and give glory to God, we reverently invite all the teachers,—Messrs. Baldwin, Hartwell, Woodin, Osgood, Walker, and Blakely, to meet at the chapel, on the day of the 3d moon, and ordain a pastor for us, in accordance with our settled purpose. (April 3d, 1876.)

"On the 9th day of the 3d moon of the 2d year of Kwang Sü, all the members of the Yungfuh Church unite in this.

"P. S.—Will the teachers please to consult together and set the day for coming to Yungfuh for this business, and send a letter beforehand to let us know, so that we can conveniently inform all the members; so you will do us a favor.

"We respectfully present this, and ask all the missionaries to give it their high consideration."

Ceylon Mission.

LIGHT AND SHADE—IDOLATRY—PROGRESS.

MR. W. W. HOWLAND wrote from Tillipally, April 11th, noticing gratefully, first of all, merciful preservation from the pestilence, the cholera having prevailed very fatally in a village only three miles away. He notices also the great relief he finds in his work through the faithful services of the native pastor and other native helpers, and then writes:—

"But while I speak of the work and workers in our gardens, I find I am in danger of neglecting to represent the waste wilderness around. When traveling once on the continent, on a very rough road, which, with its mud-holes, ruts and ridges, made our bullock-cart not a very comfortable and hardly a safe place of rest, my little boy, noticing a telegraph-pole by the side of the road, exclaimed, 'Only think of it, a telegraph-wire along such a road as this!' The

moral contrasts here are still greater. It is very pleasant and encouraging to meet the Christians in our churches, but all around the contrast is strange and sad. In the very next compound to us is a large tamarind-tree, where the demon Kartê is supposed to dwell. Within a few days, the night will be made hideous by drums, rude music, and the firing of guns; and as the dawn approaches we shall hear the noise of sheep and fowls, as they are being sacrificed to the devil supposed to reside there. There is scarcely a house, excepting of course the few houses of the Christians, in this and the surrounding villages, but will be represented there; and when we go out in the morning we shall recognize our nearest neighbors in the crowd. Many of them have read and studied the Bible in our schools, and could now repeat verses, and perhaps all the Commandments, and the Lord's Prayer. Some even have received the seal of baptism in their childhood, and there will not be wanting even those who have once entered into covenant with God, and commemorated the dying love of Christ.

"Some weeks later we shall hear the throngs of people passing all night long, in carts and carriages, with bullocks and horses, and on foot, by thousands, all flocking to the sacred bathing-place on the seashore, about three miles from us. There are fresh water springs on the shore, below high-water mark, and special sacredness is attached to the place and the mingling of the waters. At sunrise the god is taken into the water and bathed, and those who flock in afterwards believe in some particular efficacy connected with bathing then and there. I do not find that there is any sense of sin, or of being cleansed from sin, but that they have in mind some worldly benefit, as being saved from sickness or other calamity; but often, perhaps generally, there is no definite idea save of its being a good thing thus to bathe after the idol, and a means of securing the favor of their gods. As we notice the multitudes on their return, we see among them, here and there, a highly educated man, in his horse carriage, who, notwithstanding all the light he has received, and all the la-

bor that has been bestowed upon him, follows the multitude in their downward course.

"When we see these multitudes so mad upon their idols, and steeped in wickedness, our hearts often sink within us. If we judged by what we see on the surface we should conclude that we have scarcely made an impression upon the masses, or that the impression made is only one of contempt for our religion, on account of the number who have turned back to heathenism, or who are believed to remain outwardly as Christians only for worldly gain. Yet the work goes on, slowly to be sure, but there is progress. It is much of it foundation work, much of it undermining work, — honeycombing the foundations of heathenism. We often grow impatient. We want to see more rapid progress, and consider anxiously our way of working, — what may be our deficiencies, — what may perhaps be hindrances to the work of the Spirit; and we seek for guidance and help. The missionaries, pastors, and catechists of the three missions here, have recently had three successive meetings for prayer and conference with special reference of our need of the influences of the Spirit; and another meeting is appointed for the coming week. A good state of feeling has been manifested in these meetings."

SELF-SUPPORT — HEATHEN FESTIVAL.

Mr. Smith wrote from Manepy, April 12th:—

"During the past year, this church, of twenty-eight members, only ten of whom are resident adult males, raised very nearly three hundred rupees for the support of preaching, and other objects. This was an increase of about eighty rupees over the contributions of the previous years. The church assumed the entire support of the catechist, of their own accord, from about the middle of 1875. They paid him promptly eighteen rupees per month, from the first of September. In the annual meeting of the church, in December, the church committee reported the results of the last year, and suggested plans for the new year, proposing that the church should plan to raise 400 rupees, instead of 300,

the amount raised last year, and that they should add two rupees to the preacher's salary, making it 20 rupees per month, or 240 for the year; and, with the rest of the 400 rupees, meet the calls of the Native Evangelical Society, the Bible and Tract societies, church poor, repairs, etc., etc. The church heartily agreed to the proposal, and in renewing their subscriptions nearly every man increased his quota so liberally that the subscription list alone provides for the 400 rupees required, leaving a margin of nearly a hundred rupees to be almost certainly derived from the annual Thanksgiving, and other incidental but reliable sources. Besides this, the Christians here are raising additional funds for seating and lighting their church, and walling in an adjacent verandah as a lecture and committee room, and pastor's study.

"All this is very cheering; but more comforting are the evidences which we have of spiritual life on the part of some who have been cold and dead. Many seemed to feel real grief and self-reproach that none were brought in from without during the previous year, and resolved to try, this year, to work for the salvation of others. I hope that we may see decided and blessed results before the close of the year.

"These are the lights; but there are shadows, too, in the picture of our life here. A prominent member of this church, for many years past, has married his only daughter to a non-Christian son of a strong heathen family; and his only son, a graduate of the Government Normal School at Colombo, and a teacher in the Colombo (Government) Academy, is said to be betrothed to an uneducated heathen, with the consent of his Christian parents. This case is a very sad one. The father feels that it is wrong, but cannot bring himself to resist his heathen relatives, and his more than half heathen wife.

"The great festival of fifteen days, ending with the Tamil new year (April 11th), which is celebrated with exceptional pomp at the temple just across the road from our Manepy church, has just closed. It was never more numerously attended, nor more elaborately observed. For two weeks, night and day were made

hideous with the din of native music, native fireworks, and native mobs of shouting, yelling men; and hundreds of pounds have been spent in these vain and idolatrous spectacles. We could rarely get any sleep till after midnight — some nights not till after two o'clock — during the 'festive fortnight;' and on the last great day of the festival, the Tamil new year, we could hardly hear each other speak at our own table, and the air was filled with dust and smoke from the hundreds of fires where the family offerings of the first fruits of the harvest of rice were boiling. There were some, doubtless, who came to fulfill their vows, and to worship what they really believe to be their gods; but to the great majority this is, unquestionably, little more than a grand holiday. More than 1500 tracts and handbills were distributed among the multitudes who came to this festival, by our catechist and several volunteer assistants, from our church and the churches at Oodooville and Navaly; and as they were not scattered promiscuously, but given in each case after a few words of conversation, to those only who received them cheerfully and promised to read them, we hope they may really do much good."

LABORS OF CATECHISTS.

Mr. Hastings wrote from Batticotta, April 15th, mentioning the addition of three persons to the church there, by profession, on the first sabbath of the month, — all from the College — and saying: —

"During the past two months, several of the native assistants have been laboring upon the islands connected with this station, in company, particularly in the Bible work, under the auspices of the local Bible Society. They have distributed a good number of portions of Scripture, and have been encouraged by the manner in which they have been received. As we have not been able to supply the more distant islands with resident catechists, these occasional visits are the more valued. This year the aim has been to call at every house in the villages in which they have labored, and to leave at least one portion of Scripture with the inmates."

A letter from Mr. W. T. Howland (April 13th), mentions the graduating of a class of eight, and the admission of a new class of seventeen, at the Oodooville girls boarding school, a growing congregation, progress in the matter of self-support, several candidates for admission to the church there, and the recent admission of one at Alavetty.

European Turkey.

A BULGARIAN EVANGELICAL SOCIETY.

MR. CLARKE, of Samokove, in a letter written partly in January last, and partly April 29th; gives some notice of the "Bulgarian Evangelical Society," organized in July, 1875, which will interest the readers of the *Missionary Herald*. The formation of such a Society, its constitution, and its early operations, indicate a very encouraging degree of Christian character and enterprise in that small body of evangelical Christians now connected with the mission churches. In January Mr. Clarke gave the following outline of the constitution:—

"The object of this Society is to seek to spread a pure Christian faith and good morals among men, especially among our Bulgarian nation. It shall also oppose everything which tends to undermine Christian faith and good morals. In order to accomplish these objects it will, with half its funds, print and scatter religious and moral books at a fair price, and with the other half, employ colporters and settled preachers,—the latter, however, not till the income of the Society shall exceed one hundred Turkish pounds (about \$500).

"Annual members of two classes shall pay one half, or one fifth of a pound; life members of the same classes shall pay four, or one and a half pounds; and life directors twenty pounds,—the latter having a vote with the Executive Committee of the Society.

"No drunkard or immoral person can be received or remain as a member. All officers must be members of some evangelical church. No moneys can be borrowed in the name of the Society except

as ordered by the Society or the Executive Committee, at a regular meeting. Only such moneys as are on hand (in the treasury) shall be expended, and these in accordance with the laws of the Society, and no officers can use or lend the Society's moneys.

"The whole Constitution makes a tract of seven and a half pages. It is the work of one who has been in America, whose whole heart is in the work; and was drawn up wholly without missionary aid, after a careful examination of the constitutions of different benevolent societies. It was then thoroughly revised and approved by a committee chosen by those forming the Society. It seems complete and well adapted to its work.

"This Society is an agency which in many respects can do evangelical work here better than foreign missionaries. Missionaries may become members, and thus have whatever influence may be desirable. During the first meeting the sums pledged, to be paid within a year, were over forty Turkish pounds. Since that time, besides new memberships, one man has given a thank-offering of ten pounds. This first year two tracts, the Constitution, and some necessary papers, have been published, and a student from the theological school employed for the winter vacation of ten weeks. The time for the second annual meeting is April 20th. I hope that Christian friends in America will pray for the success of this new native enterprise."

ITS SECOND MEETING.

In April Mr. Clarke noticed the meeting of the Society thus:—

"The meeting of the Bulgarian Evangelical Society took place here last week, and was all we could have expected under the circumstances. Notwithstanding many rumors [connected with the civil commotions] which almost prevented the meeting, twenty-seven men were present,—some with their families,—from eleven different places. The pastor from Yamboul represented twenty-nine members. I think their whole membership is now over ninety. The total amount received since last July is 6,195½ piasters. They now have on hand for a bookseller 1,700

piasters, and propose to employ a man for the whole year if they can get a good person.

"Four missionaries were present and took part in all the exercises, as members. A most cordial feeling was manifested through all the meetings. Each day, from April 20th to 24th, commenced with a prayer-meeting at six A. M., where hearts seemed to blend together. The whole meeting was a success. But for the disturbed state of the country a larger number would have been present. Next year the gathering is to be in Yamboul. God has blessed this work."

TOURS.—POVERTY.

In the same letter Mr. Clarke reports a tour of seventeen days, by himself and a deacon of the Samokove church. The narrative indicates that, aside from the disturbed condition of the country, there is much to encourage in the missionary work. A few extracts will be given here:—

"Three years ago, Kusteudil was regarded as one of the darkest places around us, but a loving Christian brother and his wife have had an influence there, and now there is freedom for conversation in the streets and shops, though the hearts of our brother and sister are sad that none in that city have become true followers of Jesus. We spent two days in seeking access to the people, and were encouraged by the result.

"In Palanka, where the Sabbath was spent, nearly the same experience was repeated. Twelve or fifteen years ago our rooms at khans were, on Sabbath days, often full of inquirers. Of late years few come to us, and we are obliged to seek men wherever they can be found, in the rum-shops or *half-opened* stores. There is a great increase in the knowledge of Bible truth, but in many places the leaders are more decided than ever in their opposition.

"Komanovo and Vrania were open for work, and there was scarcely any opposition. On the Sabbath a company of thoughtful men gathered into a little store and asked many questions as to the reasons why missionaries had come here.

Greek tried to stir up opposition, but

his words had but little influence on the Bulgarians.

"The political situation of the country keeps all classes in expectation. Some would not subscribe for the 'Morning Star,' as they believed Servia would in a few days declare war, and they fail to receive their papers. In a little village among the mountains, twenty-five miles from any large place, the same questions as to the prospects of the nation were asked with intense earnestness. Our government guard, who had been among those mountain places with tax-collectors, spoke of the utter inability of the people to pay their taxes. One village was owing 11,500 piasters, but any one entering their houses could see that they had absolutely nothing of money value. A man had just brought to the khan a chain for hanging kettles over the fire, the only salable article he possessed, and even for this there was no buyer. Poor crops and heavy taxes have almost ruined the people in this vicinity. We met one man who had bought millet-bran for bread, at the rate of ten cents per hundred-weight. Our guide said the caimakam was not in fault. Word is sent to the Vali at Ruschuk, from Constantinople, 'We must have money;' so he passes the order on to the pashas under him, and they to the caimakams, etc. As the tenure of office depends on money, each one fears to fail, and the weight falls on the people with a crushing force. What the end will be we cannot guess.

"In this tour I have seemed to get nearer the common people than ever before. The people do not seek us, but are open to warm-hearted effort when we seek them. In leaving each place we felt that our time in it had been too short. Were it possible I should like to spend months in this work."

EVANGELIZING WORK BY STUDENTS AND HELPERS.

"The students of the theological school have been at work during their ten weeks' vacation, going chiefly by twos, in six different directions, to places the extremes of which are about three hundred miles distant. Their experience has been similar to our own. In the excited state of

feeling among the people we had feared persecution, perhaps personal danger. In one case only have they met with real opposition.

"Part of a letter from a helper—who was accompanied by a Christian brother, at his own expense—may interest you: 'We first visited Sestremo. Before we were fairly in the khan a company of men filled our room, and immediately commenced conversation on spiritual subjects. . . . We understand their object was to overcome us in the discussion, and then, having proved to the people that we were going about to deceive them, to drive us out of the place. But being unable to hide the hideousness of their "Orthodoxy," and overcome the truth, they took to their old rusty weapons of abuse and reviling,—threatening to beat us with clubs if we did not leave the village. Under the circumstances we thought best to leave the khan, and in truth found God's hand was in the driving us out, that we might go to the home of a friend in the village where we had far better opportunities for work than we could have hoped for in the khan. We had good talks with our friend, who much needed counsel.

"I can't tell you how I wondered and rejoiced to see how gloriously God turned the efforts of the devil against himself. Six persons in the home of our friend are agreed with him to serve God, and according to the light they have seen trying to live as Christians. The leaders in Sestremo are ready to burst with anger, because they, with all their power, and wealth, and learning, cannot annihilate this poor, weak, ignorant man, whom they regard as they would a fly. We have the greatest assurance that an Almighty arm is on the side of this Christian. He has suffered very severe persecution. Among other things they have taken away his anvil by force, and now say to him, "If you will give your written promise not to work on holidays we will return it," and it is already a long time that they have not returned it.

"Besides Tsarovo we visited three other villages, L., K., and K. O, how white a harvest we found in those places! As soon as we entered Lacechovo, as it

was a holiday, at once we were surrounded by a crowd of men thirsty for learning the truth. . . . Afterwards I went to the school, where some of the men followed us and begged us to continue the conversation. All our short stay there was constant work.'"

Austrian Empire.

MR. SCHAUFFLER'S CASE.

A LETTER from Mr. Schaufler, announcing the suspension of his Biblical lectures, and charges against him before the Police Direction, was published in the Herald for July. That letter was dated April 8th and 11th. On the 11th of May he wrote again:—

"The sunshine which gladdens all nature this morning, after a long time of cold, wintry weather, is not so bright as the sunshine in our hearts. A month and a half has the storm of persecution lasted, and now we learn that the bitter attacks and false accusations have failed of their object, which was nothing less than my renewed condemnation for violation of the press and meeting laws, and my consequent expulsion from the country. Last year I was fined for holding meetings in my dwelling (alleged to have been public), and my wife and I for lending tracts to children. Could I be found guilty again of the same offense, it was thought I could be expelled. In my last letter, I gave you an account of my examinations by the police. My case, and that of our colporter, were then handed over to the Attorney General for Moravia. The trial took place last Saturday. The first charge taken up was that against me, for violation of the meeting law. I was very curious to hear in what way it was to be proved that I had violated that law. The police official, who was present at my last public lecture, had indeed maintained that I had *preached* instead of lecturing, because I had spoken of the transforming power of the love of God, and wished that my hearers might be affected by that love; but I could fully prove that I had not preached in any proper sense of the term, and that,

if I had, the official permission I had received would cover it. To my astonishment, the prosecutor announced that my offense consisted in having renewedly held public meetings in my dwelling. I declared that I had held none since, more than a year ago, I was forbidden to do so. The judge ruled that, inasmuch as the complaint now brought against me was an entirely new one, not even mentioned in the pile of documents (relating to the case) before him, the trial on that charge must be adjourned, to give the prosecutor time to ground the charge, and me time to prepare my defense.

"The second charge against me was for violation of the press law, in that I had furnished our colporter with some tracts not on his license. One little tract of this kind had been found, but as I could not tell whether I had given it to him or not, and he thought he had procured it himself in Prague, and no other proof of the charge was furnished, I was acquitted.

"The colporter admitted that he had sold books outright, instead of keeping strictly to the law, which allows only the gathering of subscriptions, after which, in due time, the book subscribed for can be furnished to the subscriber. For this offense he was fined \$2.50. The second charge against him was that he had held meetings in his dwelling, accessible to all comers; but as he was able to convince the court that his meetings were *private*, and that all who attended them were *invited* by him, he was acquitted on this charge.

"It now remained to be seen whether the prosecuting attorney would appeal from these decisions of the lower court, and what he would do with the charge against me for violating the meeting law. This morning I learn that no appeal will be made against the decisions rendered, and that the prosecuting attorney has dropped the charge against me of violating the meeting law. This is, of course, better even than an acquittal, for it shows that the government, through its attorney, finds no case against me.

"That the desperate efforts of my bitterest enemies, the Catholic Consistory

and the Lutheran minister, who left no stone unturned, and no misrepresentation unmade, whereby they could hope to incriminate me and procure my expulsion, should end in the dropping and complete ignoring by the government of their charges, affords great cause of rejoicing. Of the nature of the attacks made on me, you can judge from the facts that the bishop's consistory declared me a dangerous person because I belong to the Independents, a fanatical sect with political aims; and that the Lutheran minister complained that I had settled down in a house adjoining the Lutheran parsonage, apparently in order to *deceive the public*, as several persons had called at the parsonage and inquired for me; and that my standpoint is that of an *unscientific and intolerant pietism*!

"The charge of intolerance from a Protestant minister who scours the town for accusations to carry to the police against me, is as remarkable for its aptitude as an ultramontane Bishop's charge of fanatical furtherance of political aims. The latter, however, we expect, and receive with a smile, while the former makes us blush for the Protestant name, as it has become town-talk, and people who do not know me reason that, if the Protestant minister is against me, I must be a suspicious character.

"When official investigation of the charges against me began, I had received permission to hold my tenth lecture (on the Brazen Serpent). This permission was suspended until the result of the investigation should be reached. Now, having been completely vindicated, I shall at once claim my right to deliver that lecture.

"Whether those who have so strenuously sought to prevent me from explaining and commending the Word of God in this city will renew their attacks, I know not. I think they will. But the cause is not ours; the responsibility is not ours. Endurance, wisdom, and strength for the conflict will be given us as we need it, and the ultimate triumph of the truth is certain. I feel as though the Lord were saying to us, as to the children of Israel under Jehoshaphat, — 'Ye shall

not need to fight in this battle. Set yourselves, stand ye still, and see the salvation of the Lord.'"

On the 20th of May, Mr. Schauffler wrote that he was not permitted to re-

sume his lectures, was informed that he would not be suffered to engage in any religious work in Moravia or Silesia, and that, indeed, it would be useless for him to undertake such work anywhere in Austria.

MISSIONS OF OTHER SOCIETIES.

SOUTHERN PRESBYTERIAN BOARD.

THE Fifteenth Annual Report of this Board (1876) gives the receipts for the year as \$61,273.27. Of this amount \$7,817.85 were from ladies' associations, and \$6,605.51 from Sabbath-schools. "The expenditures, in despite the most rigid economy that could be practiced consistently with the preservation of the missions, has amounted to \$56,498.76. This leaves the debt reduced to \$9,848.67. The number of churches that have contributed during the year is 1121, being an increase over those of last year of 224. This shows also that nearly two thirds of the whole of the churches have contributed during the year, and the aggregate of their contributions is an increase of very nearly fifty per cent. on those of last year. The number of Ladies' Missionary Associations which have contributed is 108 to 58 of last year, being an increase of fifty new ones."

The Report states: "When the annual estimates of the different missions were laid before the Committee in January last, it was found that they amounted in the aggregate to \$60,000. A careful examination of these estimates left the impression upon the mind of the Committee that there was scarcely an item on the long list laid before them, which did not seem to be very important in itself, and which would not have been gladly granted if the state of the funds would have allowed. No little perplexity was felt as to what particular items should be stricken from the list. The pruning knife, however, had to be applied, and the schedule was reduced to \$50,000. In consequence of this retrenchment, schools had to be reduced, colporters dismissed, the salaries of missionaries in some cases reduced, and some of our missionary brethren will have to live another year in

uncomfortable and unhealthy houses. By this general arrangement the debt is cancelled in part, but nothing will be left either to repair the breaches that have been made in the work by death and removal, or to send out any of the new missionaries who have been waiting so long for the order to 'go forward.'

"In view of the embarrassed condition of the treasury, the Committee have not felt themselves authorized to send out any new missionaries. This is the first year since the church has fairly entered upon the foreign missionary work, that no new missionaries have been sent abroad. At the same time, the call for laborers was never more urgent; nor have our young people ever manifested a greater desire to consecrate themselves to the work. One young minister, who has been under appointment for nearly eighteen months, holds in his hands at this present moment a call from one of our best churches, waiting to hear what command the Assembly shall issue in relation to the matter. Not only have no new missionaries been sent out during the year, but in the judgment of the committee none can be sent for some time to come, unless the receipts of the treasury are rapidly and greatly augmented.

"We have now six principal stations in the southwestern Indian Territory; one in Mexico; two in the United States of Colombia; two in the Empire of Brazil; one in Italy; one in Greece proper and one among the Greeks in European Turkey; and two in China, with a much larger number of out-stations in all these different parts of the world. Connected with these various stations there are twelve schools of various grades, embracing more than 500 pupils in all, many of whom, it is hoped, will become efficient laborers in the great harvest field."

BAPTIST MISSIONARY UNION.

THE last (sixty-second) Report of the American Baptist Missionary Union states: "The total receipts for the fiscal year, ending March 31, applicable to the work in hand were \$245,997.23. The total of liabilities for the missionary year, on the foreign field ending September 30, 1876, are \$223,176.68. This leaves a balance of \$22,820.55 applicable to the deficiency of the last year, reducing it to \$30,136.17. This total of receipts is \$4,026.59 in excess of the total of last year."

The receipts appear larger than in any previous year with the exception of 1874, when they amounted to \$261,530.91. The statistics of the missions are presented in the following tables:—

ASIATIC MISSIONS.

MISSION STATIONS.	Missionaries.	Native Preachers.	Churches.	Baptized.	Members.
BURMAH.					
Rangoon	21	86	90	258	3,859
Maulmain	14	24	18	61	1,077
Tavoy . . . . .	..	21	21	62	1,021
Bassein	10	112	87	339	7,056
Ilenthada	10	52	47	134	1,885
Shwaygyeen	4	21	15	35	810
Toungoo	11	90	120	64	3,560
Prome	3	9	3	12	217
Thongzai	2	8	3	17	236
	75	433	404	982	19,671
TELOOGOOOS, INDIA.					
Neilore	4	5	1	16	188
Ongole	4	30	1	181	2,825
Ramapatam	7	16	2	48	764
Alloor	1	..	..	..	..
Secunderabad	2	2	1	1	17
Kurnool	1	..	..	..	60
	19	53	5	246	3,837
ASSAM.					
Gowahati	2	12	1	9	111
Nowgong	3	..	1	10	77
Sibsagor	8	4	1	14	95
Gowalpara	6	7	8	162	391
Naga Hills	2	..	..	..	21
	16	23	11	195	670
CHINA.					
Ningpo	7	12	3	1	164
Swatow	7	12	..	49	327
Bangkok (Siam)	2	9	5	90	317
Zoa-hying	2	5	..	7	..
	18	38	8	147	889
JAPAN.					
Yokohama	3	1	1	7	15
Tokio	3	..	..	..	..
Totals	134	548	486	1,577	25,135

EUROPEAN MISSIONS.

Sweden ¹ . . . . .	..	130	234	828	10,495
Germany ¹ . . . . .	..	270	103	..	19,997
France ¹ . . . . .	..	10	9	47	506
Spain	4	..	3	..	250
Greece	2	..	1	2	..
Total	6	410	350	877	31,247

¹ Carried on entirely by native agencies.

GENERAL SUMMARY.

Whole number of missionaries, including wives and single women, 140; native preachers, ordained and unordained, 958; number of churches, 786; number of baptisms, so far as reported for the year 1875, 2,373; whole number of members connected with the churches, 56,382.

THE MORAVIAN CHURCH AND ITS MISSIONS.

The "Missionary Record" of the Church of Scotland, for March last, contains a letter from Dr. Hutchison, medical missionary of that church in Chumba, giving some account of a visit he had recently made to the mission of the Moravians, or United Brethren, in Thibet. As introductory to his account of that mission he makes the following more general statements in regard to the Moravian Church and its work, which many readers of the Herald will be glad to see: "Before giving the details of my visit to the Moravian mission in British Lahoul, I may say, in reference to the Moravian Church itself, that it owes its origin to the preaching of John Huss, the Bohemian Reformer. In spite of violent persecution, the United Brethren, as they were called, spread rapidly in Bohemia and Moravia. In the course of the seventeenth century, however, they were nearly extinguished in their native home, and only rose once more into prominence in Saxony in the beginning of the eighteenth century, in connection with the name and pious labors of the well-known Count Zinzendorf, who founded and encouraged a settlement of them upon his estate, which was named 'Herrnhut.' This settlement gradually took up its position as a distinct Protestant Church in the midst of the other Reformed churches of the Continent, maintaining, however, also the character of a select *Society*. In this sense they were joined by many members, even office-bearers, in other churches, who, at the same time, retained their position in their own church.

"The Brethren,' rapidly increasing in numbers and activity, soon sent forth missionaries to the heathen, and established colonies or settlements as centers of their evangelizing work, and on the

plan of the original sect at Herrnhut, not only in Germany, but also in Great Britain and North America. From one of the original homes of the church, its members have been popularly called 'Moravians,' though very few amongst them can now trace their descent to these early emigrants.

"The correct name of the church is 'Unitas Fratrum'—Unity of the Brethren—indicating that it embraces Christians of various shades of opinion on minor points, and consists of a union of distinct parts or provinces (Germany, Great Britain, and North America) joined in the bonds of a Christian confederation, under one church constitution, and with the same orders and ritual.

"The first Moravian congregation in America was organized in 1736, and there are now 34 congregations and 27 mission stations. The first Moravian congregation in Great Britain was organized in London in 1742, and there are now 38 congregations—one of which is in Ayr—and about the same number of mission stations.

"The constitution of the Moravian church seems to be closely allied to Pres-

byterianism. There are bishops, but these have no administrative authority; and the continuance of the office seems designed chiefly for the purpose of keeping up the episcopal succession. The creed of the Moravian church is very brief, consisting of only six doctrines, which are deemed most essential to salvation:—

"1. The doctrine of the total depravity of human nature.

"2. The doctrine of the love of God the Father.

"3. The doctrine of the real Godhead and the real manhood of Jesus Christ.

"4. The doctrine of the atonement and satisfaction of Jesus Christ for us.

"5. The doctrine of the Holy Ghost and the operations of his grace.

"6. The doctrine of the fruits of faith."

"The Moravian church began very early to send forth missionaries to the heathen—the first being in 1733 to Greenland. Since then, missions have been established in Labrador—for the North American Indians,—West Indies, Mosquito Coast, South Africa, Australia, and Thibet."

STATISTICS OF THE MISSIONS.

THE last report of the London Association in aid of the missions of the United Brethren presents the following tabular view of the missions:—

MISSION PROVINCES.	Stations.	Missionary Agents.	Native Ministers and Assistants.	Native Helpers and Occasional Assistants.	Communicants.	Baptized Adults.	Candidates, New People, etc.	Baptized Children.	Total.
Greenland	6	23	..	90	840	124	168	417	1,549
Labrador	6	47	..	56	450	177	140	439	1,206
North America	4	8	..	15	168	74	26	153	421
St. Thomas and St. Jan	5	9	1	56	1,248	348	75	759	2,430
St. Croix	3	8	1	42	1,241	272	38	697	2,248
Jamaica	14	32	7	253	4,511	2,542	268	5,875	13,196
Antigua	8	12	5	151	2,651	660	..	2,457	5,768
St. Kitts	4	6	2	87	1,216	645	73	1,215	3,149
Barbadoes	4	4	2	70	1,006	372	26	1,117	2,521
Tobago	2	6	1	68	869	280	109	923	2,181
Mosquito Coast	6	14	4	9	205	224	87	441	957
Surinam	13	67	..	387	5,413	5,979	5,252	5,827	22,471
South Africa, West	7	38	4	189	1,763	1,193	1,825	3,144	7,925
" " East	6	20	2	55	332	139	653	487	1,611
Australia	2	8	..	2	37	10	54	35	136
Thibet	2	6	..	..	10	7	2	7	26
	92	307 ¹	29	1,530	21,960	13,046	8,796	23,393	67,795 ²

¹ During the past year 8 persons have retired or withdrawn, 3 have died, 16 have been appointed.

² Of the whole number, 2,755 are Eskimos, 1,378 Indians, 9,534 South Africans, 53,964 are of West African descent, 162 natives of Australia and Thibet.

MISCELLANY.

THE INDIANS AND THE WAR DEPARTMENT.

THE "Word Carrier," published by the Dakota mission, noticing the proposition to transfer the care of the Indians of this country from the Department of the Interior to that of War, says:—

"Evidently there are large classes of men who hate Indians, and want by all means to get rid of them. There are many who, notwithstanding all the evidence produced, have no faith in the effort to civilize the Indian races. . . . Supposing the desire is to educate them up to the status of self-supporting men, it would seem as if thinking men would hardly claim that the army is the best educator. Our own personal experience has been that the Indian, of all men, must have the force of example to induce him to work. It will hardly be claimed that the officers in our army are in the habit of working at manual labor, so that they could thereby be the best teachers of Indians in this regard. If *work is not made honorable* by the white men who are among them, our North American Indians will not degrade themselves by working. This much our legislators should consider.

"In the discussions on this subject in Congress, it has been claimed that the change proposed would save millions of dollars to the government. Just there has been the fallacy. . . . But if our Government does such an unwise thing, we will endeavor to make the best of it. As missionaries among the Indians, we have always found the officers of the army our best friends. Furthermore, we have found many of them in large sympathy with our missionary work. In one instance, within a few years past, the noble Christian wife of a commanding officer raised over three hundred dollars for foreign missions."

 INDIANS OF WASHINGTON TERRITORY.

REV. MYRON EELLS, in the "Word Carrier," states some interesting facts in regard to Indians in Washington Territory, among whom the American Board

once had a mission. The Colville Agency, in the northeast part of the Territory, he says, is now in the hands of the Roman Catholics, and embraces the remnant of the Spokanes (about 680 persons), as well as other tribes:—

"Mission work was begun among them by the American Board in 1838, Rev. E. Walker and Rev. C. Eells and their wives being the missionaries, and was carried on until 1848, when it was broken up on account of the massacre of Dr. M. Whitman, another missionary of the Board, who was stationed near Walla Walla, in the southeast part of the Territory. Since that time the Cayuse tribe, which murdered Dr. Whitman, has been blotted out of existence.

"Under the present Indian policy, the Nez Perces were assigned to the Presbyterians, while the Spokanes, being in the Colville District, were assigned to the Catholics.

"When the mission among the Spokanes was broken up there was not one of those Indians who, after ten years of teaching, gave such evidence of conversion that the missionaries were willing to receive them into the church. But when they were deprived of religious teaching, some of them still held on to the principles which they had been taught. They observed the Sabbath, asked a blessing on their food, held religious meetings, and remained friendly to the white people in time of Indian wars. In connection with the Nez Perces they twice prevented an outbreak, and when, in 1861, one of their old missionary teachers moved back within one hundred and fifty miles of them, they often went there for more instruction.

"When they were placed under the Catholic agent, they persistently refused Catholic instruction, but constantly asked for Protestant teachers. Finally the Agent recommended that a Protestant teacher be sent to reside among them, since their home was about seventy miles from the Agency, so that there was no probability of a collision between the two

kinds of teaching. This was accordingly done, and for three or four years they have had instruction from the Presbyterians. About one hundred and ten of them have united with the church. Without any assistance from the Government they have erected a commodious school-house; and with their own means, also, they have built a comfortable house for their minister during the past year.

"The other station, formerly under the care of the American Board, among the Nez Perces, is in Idaho. This Agency was assigned to the Presbyterians, and their old missionary, Rev. H. H. Spalding, after many years of separation, returned to labor among them, and before his death, a year and a half ago, he was permitted to see four or five hundred of them become members of the church. Others have since been added. Thus the seed sown thirty years ago, and covered with rubbish so deep that to human view it would never be seen again, has in these latter days sprung up, and, with comparatively little cultivation, brought forth a hundred fold."



TO THE OWNERS OF THE "MORNING STAR."

[THE following letter from Mr. Sturges, written on board the *Morning Star*, October 21st, 1875, was received in March last and at once prepared for use, but until now no place has been found for it in the Herald. "The owners" are not all children now, but they will all be glad to see the letter. ED.]

"MY VERY DEAR FRIENDS, — I am now on board your packet, very kindly cared for by Captain Colcord and lady, having much enjoyed this my yearly trip to see my dear children out in the west. If to take people over the ocean and not shake all good feeling out of them deserves praise, then your good little vessel should be first remembered.

"We are now in about 6° latitude north, 155° longitude east, between the Mortlock, or Young Williams group, and Ponape. It is not quite two years since the *Morning Star* took Ponape teachers and landed them on Mortlock. It was after dark on the first Monday of 1873 that

she dropped her anchor in the largest lagoon of that little cluster. At that time all was darkness. Not one of the wild natives had ever heard of the Saviour. We offered them teachers, and the simple, interesting people took them, agreeing to feed, and house, and hear them.

"Just one year ago I came to these teachers, and found them all living in neat, substantial houses, teaching large, attentive congregations, in good meeting-houses, all happy and beloved. Then I had the joy of a father in seeing his children settled and happy; now I am leaving them with still more and higher joy, for those dear teachers, who have been some time calling me 'father,' brought along three little groups, asking me to own them and baptize them into the family of Christ; and after inquiring long into their knowledge and feelings, I was very glad to own them. So these thirty-eight — shall I call them grandchildren? — make me feel quite like a grandfather! I am very grateful to you for this 'Thanksgiving' to my dear children, for without your vessel these teachers could not have got here, and I could not have come to them. Then I have on board the manuscripts for a Spelling-book, Hymn-book, Bible Questions, etc., which I hope will be printed and brought back to them next year. There are also two bright little boys on board, going up to be educated on Ponape, and then to come back, we hope, to preach Christ to their countrymen.

"These are only some of the reasons for being glad that you have sent us the *Morning Star*. Soon we hope to go beyond, to 'Ruk,' the group of high islands to the north, where our teachers will find more large fields. We have now on Ponape six very smart pupils, from three widely separated groups, who are getting ready to go home to teach their friends, and we are glad to have the *Morning Star* ready to go with them.

"I expect to sail by my dear Ponape home in a day or two, to go on to Pingelap and Mokil, to visit and help our teachers there, and to look after some more of our grandchildren, whom I have heard of, but have not yet seen. If you could have

seen and heard the groups of little ones gathering on the beach, and singing welcome to the *Star*, I am sure you would all be glad to own stock in a vessel so useful in bringing teachers to the Mortlocks.

"November 4th. Since my last date I have exchanged my residence from the *Morning Star* to my dear home on land, so I write now from Ponape, and not the ocean. You will be glad to know about your vessel during the latter days of my residence on board. When I last wrote we were becalmed, — that is, in the 'doldrums,' — of course you know what the doldrums are! Most people, big and little, get sometimes into very hot days, when they don't feel like doing anything or going anywhere, when they feel 'all out of sorts;' and this is the way your *Morning Star* sometimes feels, and nobody can coax any go into or out of her. All she wants to do is to toss up and down, to shake and roll, as if she wanted to get rid of her burdens, as an elephant does when he wants to get the boys off his back! I am almost ashamed to tell tales about your very kind *Star*, she always treated me so nicely, but it is so seldom she hears anything but praise, she might get proud!

"About the time I wrote you, she was playing her pranks. I asked the captain if she would not be a better and happier Christian if she gave a shirt and pants to little Charlie (a Mortlock boy I was taking up to our school on Ponape, who till then was just as naked as when he was born). The captain took the hint; so his good wife and the missionary cut the clothes, and the boy's father made them, and we had hardly dressed up the pretty little fellow when the wind came, and we were hurried on and by Ponape, and soon brought up at Pingelap.

"Four years ago the *Star* took teachers to that island, but the people would not have them. A year later she returned with two natives of the island, who had strayed into my school and who introduced the Word. The next year the *Star* took up Ponapean teachers; and last year she went up with a full force; and now she finds a little church there of 114

members, worshiping in a large stone structure, with its Sabbath and day school, and the teachers loved and fed by the people! When I was there two years ago, hardly a native had any clothing; now, not one on all the island is without some clothing! After spending a day and night with that most wonderfully changed and interesting people, the *Star* brought us to Mokil, where we have teachers and a little church, doing nicely.

"From these two islands we bring eighteen scholars to our school. We hope in a few years to take these pupils back to teach their countrymen, and some of them, and also some of our Ponape teachers, to still other islands.

"These islands of the circuit now visited by your *Star*, are all occupied by teachers sent out from here. They are mere children, most of them born since I came here; they need to be seen and encouraged in their work; and there is no way of getting to them but by your vessel, and don't you think she is doing a good work. Three trips only to these heathen islands, and from her third trip, she comes back with report of five churches, with an aggregate membership of 154, all taught and gathered in by native teachers!

Your missionary,

A. A. STURGES.

GLEANINGS.

THE "Spirit of Missions" states that education in Japan "is coming more and more under Christian influences. The present Government Director of the Imperial University at Tokio (Yedo) is Hatakeyama, a native Christian gentleman, who was educated in America, and who now wields an immense influence in his own country. Several of the professors, also, are Christian ministers.

—"The Government Female Normal School in Japan, established to train teachers for the girls' schools throughout the country, has been placed under the superintendency of a native Christian gentleman of great learning, whose wife and daughter have also quite lately received Christian baptism."

—Mr. Hutchinson, of the Presbyterian

mission, wrote from Mexico, May 13: "We are in the midst of the fires. Have just buried [or held a burial service for] two brethren from San Lorenzo, who were murdered last Thursday night. One, a judge, and the most influential member of our church in that place, was killed in his own house at midnight, about forty men surrounding and entering his house. He died exhorting the few brethren who were near not to fear to confess or die for Jesus."

— "The Basel German Evangelical Mission in S. W. India reports the past year as the most fruitful this mission has yet had. Number of adults baptized, 206; increase in number of communicants, 274. The total number under care of the mission is 5,757, an increase of 473. The European missionaries, male and female, number 103; native pastors, five. The number of converts has doubled in fourteen years.

— The receipts of the British and Foreign Bible Society, for its last financial year, were, in all, about \$1,110,000, gold. The issues amounted to 2,682,185 copies.

DEATH.

At Great Barrington, Mass., June 13th, at the residence of his son, Rev. Isaac Bird, one of the earliest missionaries of the American Board to Syria. Mr. Bird was born at Salisbury, Conn., June 19, 1793, and was therefore within a few days of 83 years of age when he died. Educated at Yale College and Andover, he went to the East with Mr. Goodell, sailing from New York December 9, 1822, and was a much esteemed missionary at Malta, Beirut, and Smyrna, — for a short time at Jerusalem, — until 1836, when the ill-health of Mrs. Bird constrained him to return to the United States. He was afterwards Professor in the Theological Institution at Gilmanton, N. H., but removed to Hartford, Conn., in 1845, and established a school, in which he taught for many years. He lived, and died, as a faithful servant of Christ. Two of his children have followed him in missionary work in the East; his eldest son, Rev. William Bird, being now in Syria.

SPECIAL DONATIONS FOR THE DEBT.

NEW HAMPSHIRE.		MISSOURI.	
Suncook, E. G. Green,	5 00	Utica, Rev. Israel Carleton and wife,	5 00
CONNECTICUT.		WASHINGTON TERRITORY.	
New Haven, a friend,	10 00	Colville, Rev. Cushing Eells,	25 00
Stafford Springs, a friend,	1 00—11 00	Received for the "Debt" in June,	\$72 00
NEW YORK.		Previously acknowledged (see July	
Port Henry, for the Debt,	1 00	"Herald"),	39,197 82
Sherburne, Mrs. William Newton,	25 00—26 00		\$39,269 82

CENTENNIAL OFFERINGS.

St. Johnsbury, Vt. St. Johnsbury Academy,		—, Minn. Mite for Fort Berthold,	1 30
63 scholars,	\$38 00	Received for above in June,	\$1,005 30
Springfield, Mass. "Centennial Year,"	950 00	Previously ack'd (see July "Herald,")	3,150 87
Greenwich, Conn. "In memory of a departed			\$4,155 87
mother," for Fort Berthold,	6 00		
New Haven, Conn. A friend,	10 00		

DONATIONS RECEIVED IN MAY.

MAINE.		NEW HAMPSHIRE.	
Cumberland county.		New Gloucester, Cong. ch. and so.,	
Falmouth, 1st Cong. ch. and so.	8 00	to const. SAMUEL R. FOGG, II. M.	110 10
Gorham, Cong. ch. and so. 5.40; a		West Falmouth, 2d Cong. ch. and	
friend, 10;	15 40	so.	19 75—258 23
Portland, Plymouth Cong. ch. and		Hancock county.	
so. m. c. 29.50; St. Lawrence Cong.		Castine, Cong. ch. and so.	10 00
ch. and so. 5.48; State St., a thank-		Penobscot co. Aux. Soc. E. F. Duren,	
offering, 50; Mrs. Dr. Ellingwood,		Tr.	
20;	104 98	Hampden, Balance of Collection,	90
		Orono, Cong. ch. and so.	17 55—18 40

Somerset county.	
Norridgewock, Cong. ch. and so. m. c.	27 00
Union Conf. of Churches.	
Hiram, a friend,	1 00
York county.	
Kennebunk, Cong. ch. and so.	52 14

366 77

Legacies. — Greenville, Oliver Eveleth, by John H. Eveleth, Ex'r,	530 00
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896 77

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Gilsun, Cong. ch. and so.	34 00
Rindge, Cong. ch. and so.	10 25
Troy, Cong. ch. and so. 40; Dea. A. Baker, 10;	50 00—94 25

Grafton county.	
Bristol, Cong. ch. and so. (of wh. 2 for Dakota Indians), 4.95, ditto 2.94;	7 89
Campton, Cong. ch. and so.	31 00
Hanover, Cong. ch. and so.	25 00
Plymouth, Cong. ch. and so. m. c.	12 24
West Plymouth, Rev. and Mrs. John Clark,	10 00—86 13

Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Francetown, Joseph Kingsbury,	10 00
Hollis, Cong. ch. and so.	5 00
Merrimac, Cong. ch. and so.	16 00
Nashua, 1st Cong. ch. and so.	23 33—54 33

Merrimac county Aux. Society.	
Boscawen, Cong. ch. and so.	23 00
Pembroke, Cong. ch. and so.	45 18
Suacoek, E. G. Green,	5 00—73 18

Stratford county.	
Sanbornton, Cong. ch. and so. m. c.	12 52
Wolfboro, S. Clark,	4 00—16 52

Sullivan county Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so., m. c. for May and June,	7 36
Meriden, Cong. ch. and so., to const.	
FRANK DE F. BAKER H. M.	23 50
Newport, Cong. ch. and so.	46 75—82 61

407 02

Legacies. — Pelham, Miss Sarah Church, by Mrs. T. C. Tyler, Ex'r,	325 00
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732 02

VERMONT.

Bennington county.	
Bennington, 2d Cong. ch. and so., Auna C. Park, to const. SOPHIA E. PARK, H. M.	100 00

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
St. Johnsbury, H.	1 00

Chittenden county.	
Essex, Cong. ch. and so.	50 00
Jericho Centre, Ladies Cent Society,	20 00
Williston, Cong. ch. and so. (of wh. m. c. 33),	110 50—180 50

Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so.	25 00

Orange county.	
North Thetford, Mrs. E. G. Baxter,	2 00

Orleans county.	
Coventry, a friend,	3 70
Derby, Cong. ch. and so.	12 72
Glover, Cong. ch. and so.	15 00
Greensboro, R. Crane,	5 00
North Craftsbury, Mrs. D. W. Loomis,	30 00—66 42

Washington county, Aux. Soc. G. W. Scott, Tr.	
Waterbury, Cong. ch. and so.	30 00

Wintham co. Aux. Soc. C. F. Thomp- son, Tr.	
Brattleboro, H.	10 00

Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Norwich, Cong. ch. and so.	11 12
Plymouth Union, Rev. Thomas Bald- win, a thank-offering,	10 00—21 12

436 04

Legacies. — Springfield, Mrs. Phebe Whit- comb, by I. Whitcomb, to constitute LUCY P. WHITCOMB, H. M.	100 00
Sutton, Mrs. Lucinda B. Hyde, by S. M. Lane,	100 00—200 00

636 04

MASSACHUSETTS.

Berkshire county.	
Lenox, Mrs. Amanda Washburn,	10 00
Lenox Furnace, Mrs. Emily Wash- burn,	10 00
Pittsfield, South Cong. ch. and so.	55 80
Sheffield, Cong. ch. and so.	6 75
Stockbridge, Cong. ch. and so.	115 05—197 10

Bristol county.	
West Attleboro, Cong. ch. and so.	23 50

Brookfield Asso'n. William Hyde, Tr.	
Charlton, Mary L. Dodge,	2 00
Gilbertville, Cong. ch. and so.	10 10
Southbridge, Manning Leonard, to const. Miss SARAH C. LEONARD, H. M.	100 00

West Brookfield, 1st Cong. ch. and so.	22 17—134 27
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Dukes and Nantucket counties.	
West Tisbury, Jona. Allen,	1 00

Essex county.	
Andover, West Cong. ch. and so. 71.75; Chapel Cong. ch. and so., add'l, 10; a friend, 5;	86 75

Essex county North.	
Haverhill, Centre Cong. ch. and so., to const. O. S. WILLIAMS, H. M.	102 50
Merrimac, a friend,	5 00
Newburyport, Mrs. T. C. Tyler, to const. Rev. GEORGE THOMPSON, H. M.	50 00—157 50

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so. (of wh. 4.83 for m. c.),	300 51
Boxford, 1st Cong. ch. and so.	51 71
Lynnfield, 2d Cong. ch. and so.	5 92
Lynnfield Centre, Evan. Cong. ch. and so.	7 25

Peabody, Cong. ch. and so., to consti- tute Mrs. LUCY K. UPTON and Mrs. HARRIET A. COOLIDGE, H. M., 396.80, m. c. 65.74;	462 54
Salem, South Cong. ch. and so.	700 90
Swampscott, 1st Cong. ch. and so. extra,	34 02—1,562 85

Franklin co. Aux. Soc. William F. Root, Tr.	
Buckland, Cong. ch. and so.	17 42
Charlemont, Cong. ch. and so.	1 00—18 42

Hampden county, Aux. Soc. Charles Marsh, Tr.	
Springfield, a heave-offering,	1,000 00

Hampshire county Aux. Society.	
Cummington, Village Cong. ch. and so. m. c.	16 14
Granby, Cong. ch. and so.	176 45
Hadley, Russell Cong. ch. and so.	23 99
Northampton, 1st Cong. ch. and so. 10.07; a friend, 15; C. H., 4.00;	425 07
South Hadley, 1st Cong. ch. and so.	14 50—656 15

Middlesex county.	
Burlington, Cong. ch. and so.	21 47
Cambridgeport, Prospect St. Cong. ch. and so. m. c. 59.73; Chapel Cong. ch. and so. 24;	83 73
Dracut, Central Cong. ch. and so.	16 60
East Somerville, a friend,	3 00
Malden, Cong. ch. and so. 300; "Three Friends," 5;	305 00

Medford, Mystic ch. and so., to consti- tute Rev. CHARLES H. BALDWIN and Mrs. ELIZABETH McM. BALD- WIN, H. M.	154 61
Natick, 1st Cong. ch. and so.	98 25
Newton, a friend,	500 00

Newton Highlands, Cong. ch. and so., to const. S. H. DANA, H. M.	125 00
Saxtonville, Edwards Cong. ch. and so.	49 75

Somerville, Franklin St. Cong. ch. and so.	6 96
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Stoneham, Mrs. H.	1 00
West Somerville, Cong. ch. and so.	72-1,365 49
Middlesex Union.	
Fitchburg, Calv. Cong. ch. and so.	6 25
Lancaster, Evan. Cong. ch. and so.	37 99
Maynard, Union Evan. Cong. ch. and so.	41 00
North Leominster, Cong. ch. and so.	25 53—110 77
Norfolk county.	
Braintree, 1st Cong. ch. and so. m. c.	27 00
Brookline, Harvard Cong. ch. and so.	160 00
Dedham, "A friend,"	5 00
Medway Village, Cong. ch. and so.	116 50
North Weymouth, Pilgrim Cong. ch. and so.	57 50
Quincy, B. C. H.	100 00
Randolph, 1st Cong. ch. and so.	100 00
Wellesley, Wellesley College Missy Society,	14 72
Wrentham, Cong. ch. and so. m. c.	11 00—591 72
Old Colony Auxiliary.	
Lakeville, Cong. ch. and so.	32 47
Plymouth county.	
Abington, 1st Cong. ch. and so.	15 46
Bridgewater, Central Sqr. Cong. ch. and so.	11 00
Middleboro, 1st Cong. ch. and so.	2 23
North Middleboro, Cong. ch. and so.	62 85
Scituate, Rev. W. B. Greene,	2 00
South Abington, Friends,	40 00—133 54
Suffolk county.	
Boston, Shawmut ch. 1,800; Old South ch. 500; 1st ch. (Charlestown), 187.70; Union ch. 4.41; "Mrs. —, Union ch." 50; Central ch. 58.65; Highland ch. 16.04; Vine St. ch. m. c. 10; a widow, 100; D. M., 25; a stranger, 5; a friend, 5; a friend, 5;	2,766 80
Chelsea, 1st Cong. ch. and so.	90 90—2,857 70
Worcester co. North.	
Hubbardston, Cong. ch. and so.	28 00
Petersham, Cong. ch. and so.	5 00
Winchendon, North Cong. ch. and so. (of wh. from Mrs. James Wilson, deceased, 10),	136 66—169 66
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Saundersville, Cong. ch. and so. m. c.	20 00
Sutton, 1st Cong. ch. and so.	43 90
Upton, 1st Cong. ch. and so.	15 53
Westboro, Evan. Cong. ch. and so.	196 53—274 96
	9,373 85

Legacies. — Braintree, Rev. Richard S. Storrs, five bank shares (and dividend, 35), 647.50; Mrs. Anne S. Storrs, by Rev. R. S. Storrs, Ex'r, 100;	747 50
Whately, Elliott C. Allis, by Austin De Wolf, Ex'r,	500 00—1,247 50
	10,621 35

RHODE ISLAND.

Providence, a friend, for Austria,	5 00
Woonsocket, Rev. B. F. Parsons,	5 00—10 00

CONNECTICUT.

Fairfield county.	
Bridgeport, a member of Park St. Cong. ch. and so.	100 00
Greenwich, 2d Cong. ch. and so., for Papal Lands,	131 54
Southport, Cong. ch. and so.	475 03—706 57
Hartford county. E. W. Parsons, Tr.	
Collinsville, Cong. ch. and so.	30 92
Litchfield county. G. C. Woodruff, Tr.	
Bantam Falls, Lucy A. Knight,	2 00
Canaan, Fanny S. Cowles,	2 00
Falls Village, Cong. ch. and so.	17 63
New Preston, 1st Cong. ch. and so., Rev. George Tomlinson, by Rev. H. Upsou,	5 00
Roxbury, Cong. ch. and so.	19 25
Salisbury, Mrs. M. M. Blake,	2 00
South Canaan, Cong. ch. and so., add'l,	12 50

Thomaston, Cong. ch. and so.	13 20
West Winsted, Cong. ch. and so.	51 30
Woodbury, a friend,	1 00—125 93
Middlesex co. E. C. Hungerford, Tr.	
Deep River, George Spencer,	25 00
Easthampton, Union Cong. ch. and so.	22 65
Middletown, J. F. Huber, for Mad-ura, 1; 1st Cong. ch. and so. 27;	28 00
Old Saybrook, Cong. ch. and so.	18 00—93 65
New Haven county. F. T. Jarman, Agent.	
New Haven, Prof. George E. Day, 25; a friend in 3d ch., for Mah-ratta Mission Theol. Seminary, 25;	
Mrs. Rachel B. Tomlinson, 50;	
East Cong. ch. and so. 25; 3d Cong. ch. and so. 43.32; North Cong. ch. and so. m. c. 9.20; 1st Cong. ch. and so. m. c. 14.41;	191 93
Northford, Cong. ch. and so.	23 03—214 96
New London county. C. Butler and L. A. Hyde, Trs.	
Griswold, Cong. ch. and so. m. c.	5 00
Ledyard, John T. Leach,	1 00
New London, a member of 2d Cong. church,	50 00
Norwich, 1st Cong. ch. and so. m. c. 9.04; 2d Cong. ch. and so. m. c. 31.07; Broadway Cong. ch. and so. m. c. 11.27;	51 38
Salem, Rev. Jairus Ordway,	10 00—117 38
Tolland county. E. C. Chapman, Tr.	
Rockville, 2d Cong. ch. and so.	70 67
Widham county.	
Pomfret, Cong. ch. and so.	109 60
	1,469 68

Legacies. — Bridgeport, Mrs. Lucinda C. Bradley, by Ed. H. Bradley, Adm'r,	500 00
Hartford, Edward H. Perkins, by John C. Perkins, Ex'r,	5,000 00—5,500 00
	6,969 68

NEW YORK.

Albany, a friend,	5 00
Belmont, L. A. Heekok,	20 83
Binghamton, 1st Cong. ch. and so.	180 73
Brooklyn, J. Davenport, 100; Park Cong. ch. and so. 10.15;	110 15
Buffalo, S. A. French,	10 00
Canandaigua, Friends, for relief from retrenchment,	11 00
Eldred, Cong. ch. and so.	1 00
Elma, Mrs. E. S. A. Bancroft,	2 00
Gainesville, Cong. ch. and so.	5 00
Gilbertsville, A. Wood,	15 00
Hamilton, Cong. ch. and so., for Papal Lands,	10 00
Medina, Mrs. G. Samson,	5 00
Mineville, Cong. ch. and so.	10 60
New York, Elisha Wilson, 10; I. J., 10; a friend, to const. Rev. JAMES H. CHILDS, H. M., 50; Mrs. S. M. Ballantyne, 10;	80 00
Pekin, Abigail Peck,	50 00
Rodman, John Sill,	5 00
Rushville, 1st Cong. ch. and so.	4 13
Sherburne, William Newton, to const.	
LOIS AMELIA NEWTON, H. M.	100 00
Steamburg, Sophia Wellman,	4 00
Syracuse, Plymouth Cong. ch. and so.	26 45—655 89

NEW JERSEY.

Bloomfield, Rev. D. B. Coe,	25 00
Newark, 1st Cong. ch. and so.	50 00
Plainfield, H. A. Newhall,	4 00
South Orange, Presb. church,	50 00—129 00

PENNSYLVANIA.

Mahanoy City, John W. Williams,	5 00
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OHIO.

Castalia, Cong. ch. and so.	4 15
Cincinnati, Columbia Cong. ch. and so.	35 00
Elyria, M. W. Cogswell,	10 00
Gambier, Cong'l Missy's Society,	10 00
Greenwich Station, "Friends of Mis-sions,"	12 00

Marblehead, Cong. ch. and so.	3 00
Oberlin, 2d Cong. ch. and so. 30.33;	
Rev. E. P. Barrows, 25;	55 33
Painesville, 1st Cong. ch. and so.	36 76
Sullivan, Cong. ch. and so.	16 00
West Williamsfield, Cong. ch. and so.	5 00
“ “ Centre, Cong. ch. and so.	1 00—188 24

Legacies.—Clarksfield, Spelman Pelton, by
S. P. De Wolf, Exr., 750 00

938 24

INDIANA.

Crawfordsville, Rev. Caleb Mills, 10 00

ILLINOIS.

Chicago, Rev. E. W. Clark, 10; Mrs. S. H. Nichols, 5; Plymouth Cong. ch. and so. 52.69;	67 69
Galesburg, Mrs. B. F. M.	5 00
Harvard, Cong. ch. and so.	3 00
Joy Prairie, Cong. ch. and so.	70 70
Malden, Cong. ch. and so.	36 30
Malta, Cong. ch. and so.	7 55
Monticello, Cong. ch. and so.	71 45
Newark, H. Day,	5 00
Peoria, 1st Cong. ch. and so.	100 00
Peru, 1st Cong. ch. and so.	30 10
Pittsfield, "A friend,"	20 00
Roseville, Rev. A. L. Pennoyer and wife,	5 00
Toulon, Cong. ch. and so.	47 36
Wyoming, Cong. ch. and so.	3 42—472 57

MICHIGAN.

Almont, Cong. ch. and so.	26 50
Angusta, Cong. ch. and so.	2 00
Bedford, Cong. ch. and so.	5 50
Cheboygan, Rev. J. H. Maile and wife, per Sec'y Clark,	20 00
Covert, Ellen C. Shaw,	5 00
Detroit, 1st Cong. ch. and so.	679 21
Dexter, Maria B. Field,	9 90
Grand Rapids, Rev. E. C. Olney, per Sec'y Clark,	2 00
Hudson, Cong. ch. and so.	14 86
Jackson, 1st Cong. ch. and so. (special),	36 00
Richland, Presb. ch. and so.	5 40—806 37

MISSOURI.

Brookville, Cong. ch. and so.	5 00
Greenwood, Mrs. B. C.	25
La Grange, Mrs. Jno. Scherer,	2 00
Meadville, Cong. ch. and so.	3 00
Memphis, Cong. ch. and so.	1 00
Stokes Mount, Cong. ch. and so.	5 00
Utica, Rev. I. Carleton and wife (of wh. 2.50 for Papal Lands),	5 00—21 25

MINNESOTA.

Cottage Grove, Rev. E. J. Hart,	5 00
Hawley, Adna Colburn, for Japan,	10 00
Marshall, Cong. ch. and so.	5 74
Minneapolis, Plymouth Cong. ch. and so.	9 56
Spring Valley, Cong. ch. and so.	57 00—87 30

IOWA.

Big Rock, Cong. ch. and so.	4 00
Davenport, German Evan. Cong. ch. and so.	9 00
Dubuque, Cong. ch. and so.	14 85
Durant, Cong. ch. and so.	10 00
Muscatine, German Cong. ch. and so., H. Metzger,	5 50
Sherrill's Mount, German Cong. ch. and so.	1 75
—, a friend, per Sec'y Clark,	10 00—55 10

WISCONSIN.

Bashford and Jenkinsville, Cong. ch. and so.	8 50
Beloit, 2d Cong. ch. and so.	50 00
Delavan, Cong. ch. and so.	46 56
Durand, Cong. ch. and so. 3 40; Rev. A. Kidder, 5;	8 40
Genesee, Cong. ch. and so.	12 00
Milwaukee, Spring St. Cong. ch. and so.	30 00
Sun Prairie, Cong. ch. and so. m. c.	3 00—158 46

KANSAS.

Millwood, Charles S. Foster,	15 00
Valley Falls, 1st Cong. ch. and so.	14 75—29 75

NEBRASKA.

Strahmburg, Pilgrim Cong. ch. and so. 5; "A friend," 5;	10 00
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CALIFORNIA

Oakland, 1st Cong. ch. and so. m. c. 43.80; ditto special, 59.13; ditto regular coll. for June, 46.07; ditto special coll. for June, 38.64;	187 64
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DAKOTA TERRITORY.

Riverside, Cong. ch. and so.	4 00
Yankton, Cong. ch. and so.	23 00—27 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Liverpool, J. Q.	50 00
London, Miss Ropes (of wh. 30 for Japan), 60; Mrs. Charles, for Miss West's work in Smyrna, £5 (\$27.40);	87 40—137 40
Japan, Kobe, Rev. P. J. Gulick,	5 00
South Africa, Cape Town, F. F. Ruther- ford, for use of Mrs. Wilder,	65 64
Wellington, Teachers and pupils of the Huguenot Seminary, for the Zulu Mission,	76 58—142 22

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer*.

For outfit and traveling expenses of Mrs. Williams and children to Constantinople, 745.66; for do. do. of Miss Ellen C. Parsons, 361.62; for traveling expenses of Miss Powers, to Manissa, 254.50; for purchases in England for "the Home," 117.04; for salaries of Mrs. Williams and Miss E. C. Parsons at "the Home," to December 31, 1875, 130.13; 1,608 95

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, *Treasurer* (of which \$600 from the Board of the Pacific, and 56.43 for support of Marlitta, Turkey), 2,609 61

MISSION SCHOOL ENTERPRISE.

MAINE.—Biddeford, Pavilion s. s. 95; East Machias, Cong. s. s. 29.50; Lake s. s. 1.50; Sandy Point, Cong. s. s. 10.82; Waterford, Cong. s. s. 9.10;	51 87
NEW HAMPSHIRE.—Gilsam, Cong. s. s. 8; Meredith Cong. s. s. 6; Pembroke, Cong. s. s. 30; Sanbornton, Cong. s. s. 33.58;	77 58
VERMONT.—Burlington, 3d Cong. s. s. 30; Pittsfield, Cong. s. s. 3.50; West Townshend, Cong. s. s. 9;	42 50
MASSACHUSETTS.—Brookline, The Mary and Phebe Bible Class, for school at Amasia, Turkey, 25; Lakeville, Cong. s. s. 33;	58 00
DISTRICT OF COLUMBIA.—Washington, 1st Cong. s. s.	35 00
ILLINOIS.—Bradford, Cong. s. s. 12; Peru, Cong. s. s. 3.08;	15 08
IOWA.—Chester, Cong. s. s., for Harpoot Seminary, 30; Davenport, German s. s. 2.50; Grand View, German Cong. s. s. 10;	42 50
WISCONSIN.—Mount Sterling, Fannie's Missionary Fleece, from her pct "Zulu,"	1 90

Donations received in June,	\$19,734 54
“ for the Debt, in June,	72 00
“ for Centennial, in June,	1,005 30

Legacies received in June,	\$20,811 54
	8,552 50

\$29,364 34

Total, from Sept. 1st, 1875, to
June 30th, 1876, \$340,937 17

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